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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVIII.

(*Concluded from p.* 244.)

Having now, as I hope, prepared the way for understanding more fully the answer before us, and endeavoured to guard it against abuse, let us consider the first clause of the answer before us, which stands thus—"Effectual calling is the work of God's Spirit."

The difference between an *act* and a *work*, has been explained to many of you, when you repeated your catechism to your pastors. An act is a *single* exertion or operation, and takes place and is finished *at once*. A work is a *series*, or continuation of acts or operations; and continues for some length of time. Now as effectual calling consists, as the answer shows, of several progressive steps, it is, of course, *a work*. It should, however, be observed and remembered, that the several steps or gradations of advance, in this work, although capable of being separately considered, are not so separated in experience as that one is always completed before another is began. In discourse we can distinguish them, and it is useful to do so. But when they take place in the mind of an individual, the exercises which constitute them, are often, to a certain degree, mingled together. The subjects of these exercises are not like persons making advances in science. They do not make one finished attainment, and then pass on to another, in a regular and unvaried course. On the contrary, he who is effectually called, seldom perhaps thinks of the several parts or steps of his calling, till the whole is completed; when, by reflection, he may perceive that he has shared in all.

The word *calling*, in the answer before us, deserves your particular notice. Men are outwardly called to repentance and newness of life, by providential dispensations, and especially by the preaching of the gospel. But these calls are often not effectual—Alas! how few regard them as they ought. The *inward* call, however, which we here consider, is always regarded and complied with, and is therefore denominated *an effectual call*. It is the special office of the Holy and blessed Spirit of God, to give this inward and effectual call to the soul; and his sacred influences are constantly to be sought in prayer for this purpose.

In effectual calling, the first step is to *convince us suitably of our sin and misery*. There are very few who will not acknowledge that they are sinners. Sometimes, when natural conscience is wounded by the

commission of enormous and reproachful sins, the sense of guilt may be exceedingly pungent. But all this is, too often, transient in its duration, and imperfect in its nature. It is quite another matter when the Holy Spirit performs this work, as a part of effectual calling. Then a conviction of guilt is bound on the conscience, and an abiding sense of misery is felt, under the apprehension of the divine displeasure. In some, and especially in those who have been great and flagitious offenders, the pain arising from this conviction of sin, and consequent apprehension of the divine wrath, is awful indeed. The knowledge of this, and the apprehension of it in their own case, sometimes makes unsanctified sinners stifle the conviction of sin, when it begins to take place. A fear of the pain which may attend on true repentance, is, I am persuaded, often the reason why serious impressions are banished and dissipated. But this is unspeakably foolish, in every view. Suppose it the most painful that is ever realized, and it is still infinitely rather to be chosen than the eternal pains of hell. But the apprehension is, in most cases, imaginary altogether. Even in great prodigals, true repentance is often a gentle work, although it is ever a deep one. The account which the eminent John Newton has published of himself, furnishes a remarkable instance of this: and the narrative which Bishop Burnet has given of the repentance of the profligate Earl of Rochester, is not much different. Oftentimes, indeed, pious people have wished that their convictions of sin had been far more keen and painful than they have ever felt. The Holy Spirit deals with each individual, in this respect, in a wise and sovereign manner. Some are convinced suddenly, and others gradually—Some more, and others less painfully. In some the whole process seems like the natural effect of reflection and consideration, and a degree of hope is mingled with conviction from the very first.

But in whatever way genuine conviction of sin takes place, the essence of it is this—The sinner is made thoroughly sensible that he is, by nature and by practice, a guilty, polluted, inexcusable offender, before his God; and that he is in a truly miserable state, from having lost the friendship of his Maker, and being exposed to his just and endless displeasure. These perceptions, resting and abiding with weight on the mind, constitute the essence of this part of the work: And these are necessary, not because there is any merit in them, for there is none; nor because by themselves they constitute true religion, for they do not.—If any rest here, they rest short of the kingdom of heaven. But a sense of guilt and misery is necessary to make the sinner loath himself and abhor his sin; and to render him earnest in seeking a Saviour, and ready to accept him as he is offered.

Accordingly the next step in effectual calling, as stated in the answer before us, is—"enlightening our minds in the knowledge of Christ." "What must I do to be saved?" will be the importunate demand of every sinner, convinced of his guilt in the manner just described. This inquiry, indeed, may not be always uttered to others, but it will always be felt by the individual concerned in all its force. You will now see him reading the word of God, if he be able to read it, with a care and an attention to which he had before been unaccustomed; and seeking for instruction from the pulpit, from books, or from conversation, with the deepest interest.

Making use of these means, the Holy Spirit, either more suddenly or more gradually (for there is as much diversity here as in the former particular) enlightens the mind into the knowledge of Christ. The

understanding is opened to understand the Scriptures; to discern with some clearness the gospel plan of salvation by Christ; to perceive the practical use of his offices; to receive the knowledge of his atonement, righteousness and fulness—To see, in a word, that he is a Saviour of matchless excellence, inexhaustible sufficiency, and unspeakable suitableness. Much may have heretofore been heard about Christ by the anxious sinner; but now, feeling as he does a deep interest in his inquiries, and being enlightened by the Spirit of unerring truth, he sees with an impression never known before, that Christ Jesus is indeed a Saviour exactly fitted to his state and necessities; able to save to the very uttermost all that come unto God by him; and willing to save, without money and without price. He sees too, that Christ is freely tendered—sincerely offered, with all his benefits, to every one who is willing to accept him.

Some have much clearer and fuller views of the kind here described than others. But it is essential to all, that they come to understand and be persuaded, that there is really "no salvation in any other" but in Christ alone; and that he is able and willing to save all those who truly commit their souls into his hands. Such an understanding and persuasion of this great and glorious truth there must be, as shall produce a real, engaged, and pressing desire, to obtain a personal interest in, and union with Christ.

The *renewing of the will* is the next step in effectual calling. In this the very essence of regeneration consists. The will is the seat, so to speak, of the moral action of the soul. Here lies our depravity in our natural state—The will and affections have taken a wrong bias—they are obstinately set on sin, and opposed to holiness. You cannot force them to change that bias. It is the bias of nature—of corrupt nature—and it requires the interposition of the God of nature—of him who can give us a new nature—to change this bias. You may reason as you will, you may be fully convinced yourself that the course of sin is wrong and ruinous; but still there is that wretched, prevalent, unchanged, sinful propensity, remaining in all its force. Persons under those exercises which are included in effectual calling, sometimes get to see this truth in a very clear and strong light. I once conversed with a sensible female, in this state of mind, who told me that she was satisfied of all that I have stated in the preceding part of this discussion; satisfied that it must be a supernatural agent that had engaged her attention to the state of her soul; satisfied that she was a guilty and perishing sinner; satisfied too that Christ was both able and willing to save her soul. But, ah! (said she) I have no will to choose and commit my soul to him for salvation, in the way he requires; I have no affection for him at all—and without this I certainly perish. What shall I do!" The answer was—the same God who has brought you thus far, can carry you through—can powerfully and sweetly dispose you to embrace the Saviour. Then I saw exemplified what I before well knew to be a fact, that the doctrine of our dependance on God for his grace (against which some quarrel so bitterly) is the most encouraging doctrine in the world, to a mind truly enlightened, and rightly exercised—The thought that God might, and perhaps would, do for her, what she clearly saw she would never do for herself, saved this woman from despair—And very shortly afterwards, what she looked for was realized. Her will and affections did, in the most full and delightful manner, choose and centre in Christ, as all her salvation and all her desire. This however was

I know, a case in which the party concerned had uncommonly clear views of the state of her own soul. In hundreds and thousands of instances, where the change is as real and as genuine as that I have mentioned, the progress of the mind is not observed or seen, with any such distinctness—The will and affections are found to be changed, but, for a time at least, it is not known by the party how, or when it was done. President Edwards states this to have been the case with himself. He was always a close thinker—He was anxious about the state of his soul, and was praying and examining divine truth. He had quarrelled, long and ardently, with the doctrines of divine grace and sovereignty. At length, he says, he seemed to understand and see a glory in them, that made him love them. But he thought, at the time, that he only happened to get the true view of them, which he had not been able to take before. A true view indeed it was; but he afterwards discovered that the change was in his heart —in his will and affections—and not in any new intellectual perceptions of the subject itself.

This change of the will and affections is the peculiar work of the Holy Spirit. It is done, in the *view* of divine truth, but the Spirit is the agent. *How* he does it, we know not. It is expressly likened, in Scripture, to the influence of the wind—a powerful but an invisible agent. We know, however, that no violence or compulsive influence is used. The creature acts, all the time, with the most perfect freedom. All we can say is—"He is made willing in a day of God's power."

After the renovation of the will, the soul, under the same sacred influence by which the renewal was effected, is "persuaded and enabled to embrace Jesus Christ, freely offered to us in the gospel"—This has been so much anticipated, that it will not be necessary to detain you long with it. The embracing of Christ as he is freely offered in the gospel, or the exercise of saving faith, is the act of a new nature. The old man is corrupt, and never puts forth a holy exercise; and it is evident that the new nature must exist before it can act. But it always acts faith in Christ, when it does exist. The same blessed Spirit who changes the heart, assuredly, and in all instances, leads it to Jesus Christ, and in the language of the answer, "persuades and enables it to embrace him." This is most happily expressed. The soul sees such an excellence, amiableness, and suitableness in Christ, under the Spirit's influence, that it is ready to say—"How can I possibly refuse to obey, trust and love, such a Saviour—He is altogether lovely, he is the chief among ten thousands." Thus, it is *persuaded:* And aided by the same blessed agent, it is also *enabled*, in the truest and most unreserved manner, to embrace Christ—To receive him with open arms, and to lay hold of him as emphatically *the Saviour* of the soul—placing all its dependance, truly and delightfully, on him alone, for a complete salvation; for pardon, justification, sanctification, preservation, and eternal life.

Here, again, it is to be noted, that the clearness and sensibility with which different true believers close with Christ, is very various. With some it is done with rapture and ecstasy. By others it is done with great calmness. And by many, I doubt not, who do it truly, it is done so feebly and faintly, or rather, with such indistinct perceptions of their own real acts, that they long doubt and fear whether they have done it at all. But what is essential is, really, practically, and heartily to approve of the way of salvation by Christ, and rest and trust in him, as the "all in all" of the soul—Those who do this em-

brace him in a saving manner—The Lord grant that you and I, my dear youth, may thus embrace him to our eternal benefit. Amen.

PASTORAL LETTER.

(*Continued from page* 254.)

15. *Allowing any body and every body to speak and pray in promiscuous meetings, as they feel disposed.* This may be done with an idea that it has a bad effect, in a time of revival, to call upon an individual, and have him decline, or perform the part assigned him in a cold and formal manner; and that none will volunteer unless their feelings are warm. And it may be done by one who presides at a meeting, to avoid the responsibility of naming some individuals and not naming others, which might sometimes create unpleasant feelings. And it may be done, also, under the idea that the opportunity should be given to those who are specially moved by the Spirit, to speak or pray, of which special movements of the Spirit, the person presiding is not supposed to be capable of judging, unless he has the gift of discerning spirits. We think the practice, however, is an unsafe one to adopt. Those who are the most forward to speak or pray, are not always the best qualified to do it in a suitable manner. There are some persons, who are hopefully pious, but whose weakness and ignorance is such, that they are apt to say and do things which are adapted to connect in the minds of others the most solemn things in religion with ideas of a ludicrous and disgusting nature; and yet that very weakness and ignorance, which is so obvious to others, is unknown to themselves, and is the occasion of their forwardness. Those who have the most of the true spirit of prayer, which is a meek, modest, humble, retiring spirit, will not be likely to put themselves forward; while those who have the most spiritual pride, the highest conceit of their own piety and engagedness, and will therefore be the most likely to put themselves forward, are not the most suitable persons to lead the devotions of others, or to speak to their profit. And if the practice is once introduced, it will be likely to produce difficulties, in the end, of a very serious nature. When it is once established, if the settled pastor should feel it to be ever so necessary to impose restraints, and check disorders, he will be in danger of raising prejudices against himself by attempting to interpose. We think it safest, that the pastor, or in his absence, some one of the older members of the church, who may be present, should take the direction of every meeting, and name such persons to speak and pray, as he shall think most to edification. "Let all things be done decently and in order."

16. *Wrong means of exciting fear.* We think there is enough in the Bible that is alarming in its nature, to which the attention of sinners may be properly directed, without resorting to any artificial means of our own contrivance. Yet, we apprehend that some, not content with presenting scriptural topics in a scriptural manner, are in danger of resorting to other means, in order to clothe them with artificial terrors, for the purpose of trying to give them greater effect. To tell one who acknowledges himself to be in an unconverted state, that he is in the way to destruction, and that unless he repents he will speedily perish, cannot be objected to; but, to tell such a one that "he will be in hell before twelve o'clock;" to say to a child, "watch the sun, for you will be in hell before it goes down;" to say to another, "if you do not repent to-day, you will be in hell to-morrow;" to say to an awakened sinner, in ordinary circumstances, "your case is the most hopeless of any that I have ever seen," or, "I have no doubt you are a reprobate, for you have every mark of a reprobate," or, "you are going right to hell, and there is no help for you;" such things, we think, are al-

together unjustifiable. Such predictions and declarations we know not how to reconcile with truth; and if we saw nothing objectionable in them, in that respect, we think they are adapted to do injury. They may, indeed, create a momentary terror, in some minds; but the ultimate influence of them, we think, will be, to harden those who have been thus addressed, and lead them not only to despise such artificial terrors, but to be less accessible to the sober warnings contained in the Bible.

17. *Trying to make people angry.* When truth and duty are clearly presented to sinners, and they have feeling enough to make an application of them to their own case, it is to be expected they will feel displeased: Not always, perhaps, with him who presents these unpleasant subjects; for they may be convinced that it is done in kindness, and with the best wishes for their good; and, in that case, their displeasure may be with themselves. And this we think is the great point to be aimed at, in presenting unpleasant subjects, and urging them upon the consciences of men, that they may see their own folly and guilt, and condemn themselves for it. But some are so unreasonable as to be displeased with the preacher or the friend who urges these subjects upon them, though it is done with the kindest intentions. We think it is wrong to soften down, or conceal the truth, for the sake of pleasing men; and if any preacher does please all sorts of hearers, we think that circumstance ought to lead him seriously to inquire whether he has not failed in declaring the whole counsel of God. Yet we ought not rashly to conclude that the absence of open and violent opposition is a proof of unfaithfulness. We think it quite possible for the consciences of men to be so thoroughly convinced of the truth, as to silence all open opposition, even though their hearts are not brought to submission. But, while it is to be expected that the faithful declaration of the truth will offend some, we think it would be a great mistake to make it an object to give offence, and try to provoke the angry passions of men. To study harshness and abruptness of manner, in the pulpit or in private conversation, for the purpose of giving offence, appears to be entirely contrary to the inspired direction in *meekness* to give instruction to opposers. And after having given offence by such a manner, to conclude that the opposition which is made is an evidence of our superior faithfulness, we think would be quite unwarrantable.

18. *Talking much about opposition.* It is to be expected that the enemies of truth and righteousness should be grieved to witness a revival of true religion. And it can scarcely be expected that such a revival can take place, to any considerable extent, without being opposed, secretly or openly. But as we think it a fault in Christians to try to provoke and stir up opposition, so we think it extremely injudicious in them when such opposition is made, to try to drown it by raising as great a noise on their part. It will be more likely to exhaust its rage, and die of itself, if let alone, than if fresh aliment is administered by raising the cry of *persecution.* We think it is the best policy, as well as most agreeable to the spirit of the gospel. to bear injurious treatment of every kind, with meekness, and forbearance, and silence. It was when the enemies of the Lord Jesus were most enraged against him, that he was the most silent and submissive under their injurious treatment, an example which his disciples would do well to imitate.

19. *The affectation of familiarity with God in prayer.* The pure spirits above are represented as veiling their faces before the Majesty of heaven and earth. Holy men of old, when favoured with the clearest views of God, abased themselves before him, with the deepest reverence. Penitent sinners are, indeed, encouraged to come boldly to the throne of grace, through faith in the blood

of atonement, as children to a father. But it is with childlike confidence they should come; such confidence as becomes a dutiful and affectionate child, who respects his parent, and treats him as the fifth commandment requires. It is not with such familiarity as a man approaches his equal, much less with such indecent freedom as a well bred man who respects himself would be ashamed to use towards any one, in the presence of others. To affect a familiar, talking manner, in our publick addresses to God, appears to us to betray as much a want of good taste, as it does of a want of right feeling towards God. It is adapted to disgust those who have a common sense of propriety, as it is to shock those who are accustomed to treat their Maker with reverence.

20. *Language of profaneness.* When the name of God is used irreverently, we cannot but consider it a breach of the third commandment, even though it should be done in praying or preaching. And we cannot see how its frequent repetition, as a mere expletive, for want of something else to say, can be considered in any other light than as taking the name of God in vain. And when it is used in the pulpit, for the same purpose that it is used by the profane swearer, merely to give force and energy to the expression, we see not why it should be considered profane in the one case, and not in the other. Yet, we believe it is used, in these exceptionable ways, by many at this day. There is another species of language, which is sometimes heard religious addresses, which, to some, appears still more exceptionable, because it resembles the more vulgar sort of profaneness. It is the familiar use of the words *devil, hell, cursed, damned*, and the like, with the same kind of tone and manner as they are commonly heard from profane lips. We know not why one man should be thought profane, who says to others, in the streets, "go to hell, and be damned," and another, who uses the same expression, in the pulpit, with the same tone and manner, an example of uncommon piety.

21. *Disregard of the distinctions of age or station.* The scriptures recognise these distinctions, and require us to regard them. "Honour thy father and mother," said God at mount Sinai. "Thou shalt rise up before the hoary head, and honour the face of the old man," was a repetition of the same law. The new Testament is so far from setting aside this law, that it is repeated there, with additional injunctions. Though Timothy was an eminent young man, and invested with high authority, the direction to him is explicit: "Rebuke not an elder, but entreat him as a father, and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity." It was one of the charges which our Lord brought against the Pharisees, that, under the pretence of discharging another religious duty, they set aside this commandment by their traditions. We cannot but regard it as an offence of the same kind, when men now, under pretence of Christian faithfulness, adopt the language of rudeness and disrespect towards the aged. Examples of what we mean, are such language as this, in the mouths of young men and boys: "You old, grey headed sinner, you deserved to have been in hell long ago"——"this old hypocrite,"——"that old apostate,"——"that old grey headed sinner, who is leading souls to hell,"——"that old veteran servant of the devil," and the like. We fear that young converts, and even children, have been led to believe, in some instances, that such language, respecting their parents and others, was commendable, and to think it a mark of faithfulness to use it boldly. We think, on the contrary, that the scriptures speak of it as a mark of great degeneracy, when "the child shall behave himself proudly against the ancient, and the base against the honourable."

22. *Censuring, as unconverted, or as cold, stupid, and dead, those*

who are in good standing in the visible church. We fear that many have been led to think that the spirit of censoriousness is a necessary part of the spirit of a revival, and that the best evidence of being *awake* is a disposition to cry out against the stupidity and coldness of others. But nothing is more different from those *fruits of the Spirit* which are enumerated in the scriptures. It appears to us an indication rather of spiritual pride, and self confidence; and when it accompanies a revival, we think it one of the greatest blemishes in the work, and one of the greatest hindrances to its progress. If we have reason to fear that others are in a cold, backslidden state, the temper of the gospel will not lead us to proclaim it abroad, nor to denounce them as unconverted, but to go to them in the spirit of meekness, and labour with them in private. It certainly will not lead us to denounce orthodox churches and pious ministers by name, as "in the way to hell," or as "Achans in the camp of the Lord," whose "character is as black as hell," and declare that "the interests of religion require that they should be *put down.*" There is a method practised by some, of censuring others in prayer, which we regard as more exceptionable still, inasmuch as it prostitutes a most sacred duty to purposes of detraction. In praying that God would make a minister faithful, there is no need of using such expressions as plainly imply that both God and the world know him to be notoriously unfaithful. No Christian can object to being prayed for in a manner which exhibits the temper of the gospel; but, under that pretence to hold up to publick notice, as cold, and stupid, and dead, and perhaps as a hypocrite, or an apostate, one who is in regular standing in the church of Christ, we think no man in his sober senses can attempt to justify.

23. *Praying for persons by name in an abusive manner.* We see no particular advantage in calling out the names of particular persons or places, in the midst of a prayer. We think, in ordinary cases, a sufficient degree of definiteness, as to the object of our petitions, can be expressed without it; and as it is unpleasant to some, and disturbs their devotions, we think it had better be avoided. But it is not the mere mention of names, that we principally object to. It is the manner in which particular persons are held up to view, whether with or without their consent previously obtained. If particular persons, who are conscious to themselves that they are in an unconverted state, ask to be prayed for in a publick assembly, it is to be presumed that they wish it to be done in a kind and affectionate manner, and not in the language of abuse. To array an impenitent sinner before a publick assembly, and describe his character in such terms as would convey to the hearers an idea that he is "an abandoned wretch;" to tell the Lord that a man prayed for "is full of hell, and his father was full of hell before him, and his grandfather was full of hell before him;"—to apply such language to him on such an occasion, as could not be used elsewhere without being considered defamatory, is certainly without any justification from the example or the precepts of the Lord Jesus Christ.

24. *Imprecations in prayer.* We think the imprecations recorded in the scriptures, in which inspired men prayed for the judgments of God upon particular individuals, are no example for our imitation. They were uttered, no doubt, by those holy men of old, under the immediate direction of the Holy Spirit, and are not to be regarded as the expression of any malignant feelings. Doubtless we ought to pray that individuals may be converted and saved, in the exercise of submission to the divine will, and with a supreme desire that God would make that disposal of them that he sees most for his glory. But, to pray for an individual that he may be *converted or removed,* to ask God

to change his heart now, or else cut him off and send him to hell, to pray God "to seal the damnation of sinners this night," or to use any other language which has the appearance of dictating to God, and invading his prerogatives of mercy or judgment, we think entirely wrong, and inconsistent with that *faith in God* which the perfections of his character bind us to exercise.

25. *Denouncing as enemies to revivals those who do not approve of every thing that is done.* We are aware that differences of opinion exist among real Christians on the subject of revivals; and that different measures have been adopted by different men for their promotion. And we think that Christian charity would lead us to believe that both ministers and private Christians may be sincere in their professions of friendship to revivals, although their views of the best means of promoting them should differ from ours. We expect that those who differ from us in their opinions on this subject will express their opinions freely, as is their undoubted right; and we have no wish to abridge their right of so doing, or to control the exercise of it. And we have no disposition to represent them as enemies to revivals, because they differ from us with regard to the best means of promoting them. And we wish to caution those under our care against the indulgence of such a disposition towards any. We think if a revival should exist among us, and other professed friends of revivals should appear not to think so highly of it as we do, or should be slow in forming their opinion, it would not be wise to ascribe it to their *unbelief*, and to denounce them as cold hearted, and stupid, and dead, and enemies to revivals. And if they should make objections to any of the means we adopt for promoting the work, and should state their objections calmly, we ought not to try to "stop their mouths," but listen to their reasons, and give them all that consideration which the importance of the subject demands; and not immediately treat them as enemies, because they might not think as we do. We suppose that ministers and Christians have been sometimes denounced in this way, and some of the most eminent and successful ministers too, by ardent and inconsiderate men, from the notion that their objections would go to strengthen the hands of opposers, and encourage the enemies of religion. But we think the denunciations that are thrown out against such ministers and Christians do more to strengthen the hands of opposers, than all the objections which they bring. It is virtually telling the enemies of religion that they have such ministers and Christians on their side, in this matter; than which nothing is better adapted to strengthen their hands.—Whereas if they were told what is true, that these are the friends of revivals as well as we, and only differ from us in regard to some of the measures we pursue, the attempt to claim them as allies by the enemy would be defeated and silenced.

26. *Female prayer and exhortation.* It is our earnest desire that the female members of our churches should feel the importance of the situation in which God has placed them, and be active and diligent, in their own sphere, in promoting the cause of Christ and the salvation of souls. We regard it of great importance that they should have meetings by themselves, for prayer and mutual exhortation; and that in all those situations in which God has made them the *head*, they should not shrink from the discharge of those duties to which Providence shall call them. In promiscuous meetings, however, we do not think God has made it their duty to lead, but to be in silence. Where a female is the head of a family, or the teacher of a school, we have no doubt it is her duty to lead their devotions, in the absence of a suitably qualified individual of the other sex, rather than to have the worship of God omitted. But, were the female members of our churches to be pressed out of the sphere which

God has assigned them, we fear, that although some good might be the accidental result in some instances, it would so diminish their power of doing good in general, as to prove a great calamity to the church, and a great hindrance to the prosperity of religion in the world. And we would put it to those who think that female praying in promiscuous meetings is lawful in itself, whether, since they do not think it is positively commanded, and others think it is positively forbidden, they are not bound to lay it aside, by the rule of the apostle to forbear eating meat, if it were a cause of offence to his brethren.

27. *Loud groaning, speaking out, or falling down, in time of publick or social worship.* We have no doubt that strong feelings of the mind sometimes produce involuntary effects upon the body; and that persons who are greatly agitated by strong passions of any kind, may sometimes feel unable to restrain themselves from outward expressions of their feelings. But we think such things should be discouraged, and that individuals in such cases should restrain themselves as much as possible, lest disorder and confusion should be introduced, to the great dishonour of the publick worship of God. And we apprehend, that, if such outward expressions of feeling are indulged but a short time, they will grow into a habit; and instead of being the expressions of real feeling, will be the means resorted to for the purpose of exciting feeling, and will rather increase as the ardour of real feeling diminishes. And we think, that, to speak of groaning in prayer, or the observance of any particular posture, as any mark of extraordinary engagedness or humility, would be rather adapted to encourage hypocrisy and imposture, than to follow the sober decisions of scripture, which lay the whole stress upon a right disposition of heart, without which no service is acceptable to God. To pray for some as "too proud to kneel," might lead such as do kneel, to think they are of course humble; and to connect the idea of falling prostrate, and rolling about with a still higher degree of humility and engagedness, we think would be to establish unhappy associations, and encourage superstitious and extravagant notions. Let convenience, *decency*, and solemnity, regulate the posture of worship, but let no posture be substituted for right feelings of heart.

28. *Taking the success of any measures, as an evidence that those measures are right, and approved of God.* It is common to say of the measures adopted for promoting a revival, when they are successful, that God *blesses* those measures; and the conclusion is easily drawn, that, if God blesses any measures, it must be that he approves of them, and that those measures cannot be wrong. We think that this principle is highly dangerous in its tendency; and, at the same time, from the plausible appearance it assumes, that there is great danger of its becoming extensively prevalent. Truth is the instrument which the Holy Spirit employs in the conversion of sinners; and if he should sometimes make it effectual to that end, when exhibited in connexion with much error, or with much that is wrong in the manner and circumstances under which it is presented, it would by no means indicate that God approved of the error, or of the manner and circumstances under which the truth was exhibited; nor that much more good would not have been done by the same truth presented under different circumstances. That *the end justifies the means*, is a principle which belongs to the school of infidelity, and not to the school of Christianity. And though the best and most important end should be proposed, it must be pursued only by such means as the scriptures authorize. To take it for granted that success is an evidence that the means used to attain it were right, would be to set aside the Bible as a rule of conduct, and would overthrow, in its turn, every precept of

the divine law. Jacob succeeded in obtaining the blessing from his aged father, though it was by means of deliberate deception and wilful falsehood. Shall we, therefore, resort to deception and falsehood to attain our end, and think to silence objectors by telling them, "God has *blessed* these means, and for them to find fault is to be more nice than God?" Moses succeeded in bringing water from the rock, though he took different measures from those which God had expressly directed, and was afterwards punished for his sin in that instance. We greatly fear, if the principle once becomes current that success is an evidence that God approves of the means by which it was attained, that deception and falsehood will come to be considered not only innocent but meritorious, if they are practised for the advancement of religion, an error which once prevailed in the professed church, and some appearance of which we think we have occasionally seen in our own times. Intimately connected with this erroneous principle, is another, not less erroneous; that the success of an individual minister, in winning many souls, is an evidence of his superior piety and faithfulness, while the want of success, in another, is an evidence of his unfaithfulness. We believe that a man has more reason to hope for success when he is faithful than when he is unfaithful. But as success is not the rule of duty, neither is it the rule by which individuals will be judged. Such a rule would go to approve of some, who, after much success, have turned out to have been bad men. And such a rule would go to condemn some of the most distinguished prophets of old, and even our Lord himself, whose personal ministry was attended with very little success, compared with that of some of the apostles. We think no sober Christian, who takes the Bible for his guide, can doubt at all that the degree of ministerial faithfulness, and the propriety of every measure for the promotion of religion, must be judged of by the law and the testimony; and that it is as unsafe, as it is criminal, to set up any other rule in the place of that which God has established.

29. *Disorderly and disorganizing measures.* God is a God of order. This appears in all his works, and in all the ordinances he has given to men. The experience of all ages has tended to show the wisdom of that order which God has established in the visible church, and how closely the best interests of the church are connected with the observance of it. Yet the ardour and inexperience of youth is often impatient of those restraints it imposes; and the warm temperament of others sometimes leads them to grasp at some small, present, temporary, partial good, regardless of certain, future, abiding, and general evil. The business of ministers of the gospel is often, in scripture, compared to those occupations which require a wise foresight of future consequences, which they are to provide for, in their present arrangements, and to neglect which, would be entirely inconsistent with their duty. Some of the oldest ministers in this region, and some who are now in their graves, have been much alarmed at what they have seen on this subject. They have apprehended, that the importance of order in the church was less and less felt in this region, and that a disorganizing spirit was rising, which foreboded much mischief. The destruction of mutual confidence among ministers and church members, the sinking of the ministerial character, the diminution of ministerial influence, and with it the power to do good, the prevalence of a spirit of party, and the ambition of being party leaders, a restless, revolutionizing temper, never contented with the present, but always desirous of change, are certainly great evils in the church. And if they exist in any measure, or if there are causes in operation which appear likely to produce

them, it is certainly ground of alarm to all who wish well to Zion. Whether these evils exist, and how far, it is not our purpose to say. We only desire to guard those under our care against such things as have a tendency to produce them.

We think it disorderly for any minister, or other person, to interfere in any way in the concerns of a church to which he does not belong. He makes himself a busy body in other men's matters. Every church and society expect to manage their own affairs in their own way; and if they wish for advice or assistance, they will ask it. If an individual in any church feels aggrieved by any of its decisions, there is an orderly way for him to obtain redress. But for a minister or other person to encourage discontented individuals in another society to come to him with their complaints, and so to talk with them as to increase their discontent; and especially for him to express an opinion in their favour, and against the decisions of the church, on the mere statement of one party, we cannot but consider as highly disorganizing in its tendency, and mischievous in its influence.

For a preacher, or other individual, to go into a congregation and set up meetings, or attempt to introduce any measures, under pretence of wishing to promote a revival, without being invited and authorized so to do by the minister of that congregation, is so gross a violation of order, that few will attempt to justify its being openly done. Yet we apprehend there are ways in which it can be done covertly, and be productive of worse consequences than if done openly. No one can object to a minister's preaching in his own congregation; yet if he should take pains to appoint a meeting in such a place as to draw many of a neighbouring congregation to hear him, and should take that opportunity to exhibit sentiments or recommend measures which he had reason to believe the minister of that congregation would not approve; or, if a minister should do the like when preaching for another by exchange, it would not be a neighbourly act. There is, doubtless, in every such case, common ground enough to be occupied, in which both would agree; and we think every neighbour, who wishes to be orderly, will keep that in view. A family or two, who belong to a church of the same denomination, in another place, may set up meetings at their own houses, professedly for the accommodation of themselves alone, against which it would be difficult to make any objection; and yet, under this cover, many others may be induced to attend, and sentiments may be advanced, and measures adopted, which have a powerful tendency to divide and distract the church and congregation among whom they reside. A man may come into a congregation under the colour of visiting his friends, which cannot be objected to; and yet, while so doing, he may embrace the opportunity, by his conversation and prayers, to disseminate opinions which he knows are contrary to those of the minister of the place, and adapted to promote uneasiness and division. Individual members of a church may be told, with respect to the preaching of their minister, "you never can have a revival under such preaching"—"your minister has never preached the gospel to you"—"he does not know how to preach, nor how to pray"—"if you want a revival, send away your minister, and get a different one, and you can have a revival"—"I advise you, if you want a revival, to withhold your support from the minister you now have, and thus compel him to depart." Such measures can scarce fail of doing mischief in any congregation; and those who are disposed to adopt

them ought to be avoided, as sowers of discord among brethren.

It belongs to a minister and church to decide for themselves on the measures to be adopted to promote a revival in their own congregation; and no other individual has any right to interfere. And for others to come in, and find fault with what they do, and especially if it is done with the appearance of a very great desire to have a revival, is directly adapted to destroy the efficacy of the measures which are used. A similar effect may be produced by seeing the members from home, and inquiring the state of things, and what measures are used, and censuring them as improper, and advising to a different course. In this way individuals may be seen abroad, and pains be taken to persuade them that a different set of measures would better promote a revival among them, till so many are rendered uneasy, that a necessity is apparently created, for the minister and church, in order to save themselves from internal dissentions, to send abroad for such as are promoting revivals by different means, to come into the place, and commence operations. Such persons may come, when invited by the proper authority, without any open violation of order. But if they first create the necessity, by such means as have been mentioned, they cannot be considered as orderly walkers. And when an itinerant comes into a place, where there is a settled minister, on his invitation, it must be considered disorderly for him to introduce any thing new, without the entire approbation of the pastor. For him to assume the prerogatives of the pastor, and dictate the measures to be pursued, is to get out of his place. Or for him to complain of the measures of the pastor to any of the people, or to take such a course as to coerce the consent of the pastor to that which he does not approve, is entirely improper. And if any measures are introduced, in which the pastor cannot cordially co-operate, it will be seen by the people, and cannot fail to do mischief.

Individual members of a church need to act with great circumspection, in their attempts to promote a revival where they belong. If they rashly attempt to introduce any thing new, they may do more hurt than they can ever do good. It belongs to the pastor to adopt his own measures; and it is disorderly for any individual member of the church to attempt to dictace to him, or counteract what he does. He will doubtless be willing to receive from individual members their private suggestions respecting the course he should take, and to give their arguments due consideration. But after all, he must act according to his own judgment, or he cannot be expected to act to any good purpose. For an individual member to find fault with what he does, and make complaints about it to others, is directly adapted to promote discord, and quench the spirit of a revival where it exists, and prevent it where it is hoped for. An itinerant may be successfully labouring in a neighbouring place, and members who have heard him may have a desire to have him come into their own. But it may be dangerous to indulge, and to spread that desire. It is quite possible that the pastor may know something, which it would be imprudent to mention, which may lead him to fear that the introduction of that itinerant would not be safe among his people. And yet, if a strong desire is created, and he manifests any reluctance, it is adapted to create discontent and disaffection. If any members of the church cannot co-operate with their pastor in the measures which he adopts, it is their business to be silent, and not do any thing to prevent the good they might do, nor to counteract them in any way, unless

they are of such a nature as to be a violation of his duty, and require him to be subjected to discipline, according to the gospel; and then that should be done in the way that the gospel prescribes.

We think it has a disorganizing tendency, to encourage the young members of the church to be forward to take the most prominent place in their meetings, and in the measures adopted to promote a revival, while pains are taken to throw into the back ground those of greater age and experience, and those who have been the pillars of the church. It is desirable that the young should be trained to activity and usefulness; but one of the first lessons which needs to be learned in order to permanent usefulness, is that of subordination to superiors. It is the business of the older members to go forward and lead in the church, and to take the most prominent place; and it is subversive of order, and mischievous in its tendency, to disregard the distinctions which God has established, and encourage young men and boys to encroach upon the province and assume the prerogatives of grey hairs. It is part of a description which the prophet gives of a period of great depression and misery to the church, when he says, "as for my people, children are their oppressors, and women rule over them: O my people, they which lead thee, cause thee to err, and destroy the way of thy paths."

Not less subversive of order, and disorganizing in its tendency, is such a treatment of children and youth as leads them to despise the authority of parents and instructors, and think it meritorious to treat with contempt, their advice and commands. To tell children "not to follow their parents who are leading them to hell," to bid them "pray for their ungodly parents," to tell them "not to regard the instructions of their cold and stupid parents," we cannot but consider as teaching them rebellion against the Lord. Of the same nature, but more extensively mischievous in its tendency, would it be, to advise the members of schools and literary institutions, to disregard the authority, and break through the regulations, of those who are set over them, under pretence of showing their zeal for the honour of religion. Such things are striking at the root of all order, and cutting the bands which bind society together. If parents or instructors are in fault, their children and pupils are not the first to whom it should be told.

Such measures as these are disorderly in their nature, and disorganizing in their tendency. And it is no wonder to us that where they are introduced they bring to a disastrous termination those revivals which have commenced with the most encouraging prospects. It is the natural tendency of them to divide and distract the churches, to render individuals discontented with their minister, to destroy the efficacy of the stated ministrations of the sanctuary, to promote the spirit of Separatism, to lead individuals to withdraw from the churches where they belong, to unsettle ministers, to desolate churches, and to lead to all those evils which dishonour religion, destroy the power of the church to do good, bring contempt upon the ordinances of the gospel, and in the end promote irreligion and error of every kind.

We have given our thoughts briefly, upon these various topics, because we think the evils here pointed out are evils to which our churches are more or less exposed, and against which they need an affectionate and faithful warning. We think the continuance of revivals, and the good influence they shall exert upon the community, is intimately connected with their character. We believe nothing tended so much to destroy the cre-

dit of revivals, and excite deep rooted prejudices against them, in many parts of New England, as the disorders and extravagances which prevailed in many places, during the extensive revival in the days of Whitefield and Edwards. The evils of which we have taken notice in this address, are similar to those that prevailed then, as appears from the history of that time. They were faithfully pointed out, by President Edwards, while that revival was in progress; but his faithful warnings were disregarded; and a long night of darkness, of more than half a century, and a rapid growth of every species of error, was the consequence. We would recommend to the careful attention of all under our care, Edwards's *Thoughts on Revivals*, his treatise on *Religious Affections*, and his *Memoirs of David Brainerd*. We think if these works were more studied at this time, such evils as we have mentioned would be less likely to prevail. We cannot give countenance to the idea that such men as Edwards and Brainerd knew nothing about revivals, and especially that they *did not know how to pray*. We think such revivals as they deliberately approved, will bear the test of time, better than those of a different character. The evils which we have pointed out are by no means the necessary attendants on a revival of religion; and the idea that they are, if it should prevail, must go far towards destroying the character of revivals entirely. We hear of extensive and powerful revivals, in various parts of New England, and elsewhere, at the present time, and are assured by our brethren abroad that such evils do not accompany them, but are carefully guarded against, as tending in their opinion, more than any thing else, to hinder a genuine work of the Holy Spirit. And it is the opinion of those ministers abroad, whose age and experience have qualified them to be the most competent judges, that such revivals as have been attended by these things, would have been far greater and more extensive, without them, as well as much better in their permanent effects. Revivals of extravagance and disorder never fail to exert an unhappy influence upon all classes of society. If some souls are converted, and some good is done, much evil is also done. The subjects of them are prepared to think that revivals cannot take place in any other way; and, of course, to exert their influence to extend and perpetuate all the evils attending them. But there is no consequence of them which we more sincerely deprecate, than their adaptedness to excite the publick prejudice against all revivals, and prevent the influence of those measures which the scriptures authorize, and which are adapted to promote revivals in their purest form. If revivals are of infinite importance, as we are persuaded you believe, then how important it must be for their friends to correct, in their commencement, those evils which tend to their ruin! And how certain is the conclusion, that those professed friends of revivals, who will not, with decision and firmness, correct such evils, but will look on in silence and suffer them to prevail, will prove, at last, in this particular, to have acted the part of their worst enemies! Let us be awake, then, to the dangers which surround us; let us watch against all the devices of the adversary; let us pursue such measures for the promotion of revivals, as the scriptures authorize, and let us do it with humility and engagedness: And let us pray more fervently for their success, till the Spirit be poured upon us from on high, and divine influence descend, like the showers that water the earth.

RALPH ROBINSON,
Moderator.

WILLIAM R. WEEKS,
Scribe.

IDOLATRY.

In the Eclectic Review for May, we find an article entitled "*Idolatry:* a poem, in four parts. By the Rev. William Swan, Missionary at Selinginsk, and author of Memoirs of Mrs. Patterson."

Of this poem the reviewers say—"It has every claim to our favourable notice and to the attention of our readers, that can arise from the production itself, its author, and his theme.... If a poetical work by a Christian Missonary is not an absolute novelty, there is something particularly impressive and interesting in the circumstance of a poem composed under the genuine inspiration of the enthusiasm by which such a man must be actuated, and transmitted to us from a strange and distant region—almost like a voice from another world. Stationed on the borders of the Chinese empire, at a vast remove from all civilized society, Mr. Swan has solaced himself, in the intervals of more arduous labour, 'when weariness called for amusement,' by endeavouring to paint Idolatry as it is, the hideous reality existing before him. He could not have employed the hours of relaxation more usefully."

We hope that this poem will be reprinted in this country. In the mean time we give Mr. Swan's description of Idolatry, as he appears to have seen it among the worshippers of the Grand Lama.

"It is the *Spirit of Idolatry*,
Gender'd by love of sin and secret dread
Of one to punish it.—An unseen eye,
From whose keen glance no deed—no thought is hid,
So frets and haunts them—that, their minds to rid
Of this abhorr'd belief, they fabricate
A system of fair compromise amid
Contending claims:—make gods that cannot hate,
And will not punish, those who did themselves create.

"Their gods are hieroglyphics of the heart:
To fashion them their guilt and fears combine:—
The heart loves sin, but fears its after smart:—
This gall, deep mingled in their maddening wine,
They neutralize by pouring on the shrine
Of PLEASURE, deck'd in many a changing mode,
Libations varied as their hearts incline;
And rather than forsake their 'customed road,
Make idols of their lusts, and every crime a god.

"What soul-deceiving sophistry is here!
Sin with devotion so to interweave,
All the delights to the deprav'd heart dear,
And acts of wrong which they can ne'er retrieve,
Turn'd into acts of worship, they believe
Deserving not of punishment, but praise!
Mighty this spell to make the poor wretch cleave
Fast to the faith which no restriction lays
On his most darling lusts, if he but sins and—prays!

"FEAR, born of IGNORANCE and GUILT, laid wide
And deep the dark foundations of the pile
Of superstition:—Babel-building PRIDE,
And blind DEVOTION on the work did smile;—

The million crowd around the house of guile,
And some its innermost recess explore;
They learn the secret, how to reconcile
Conscience to crime, and, with that cursed lore
Defying earth and heaven, to sin's dread climax soar!

"The Idolater thus saves his lusts, and saves
Himself from dread of ill which sinning draws
Upon the guilty; and thus arm'd, he braves
The threatenings of outrag'd nature's laws;
His cursed idol is the cure and cause
Of crimes, which but for it had never been:
No wonder then the pander gains applause—
Th' important Lama, who must go between
The sin-approving god and votary unclean."

After describing the barbarous idolatry of the Lamians, and of other people of a similar character, Mr. Swan adverts to the idolatry of Greece and Rome—more elegant, he admits, but not less mischievous and abominable.

"What ear of taste or feeling would not loathe
Their tales of spiritless extravagance—
Framed when Invention slept, by priests who clothe
With random words their long and dull romance?
The ill-drawn characters nor weep nor dance,
Nor waken love, nor hate, nor sympathy.
O how unlike the fictions that entrance
Our very souls!—the childless Niobe,
Or Calliopea's son—weeping for his Eurydice!

"But ah! 'tis not the absence of the grace
That fascinates, and intellect that shines
In Grecian—Roman tomes, to which we trace
The Christian's deep disgust of the black lines
Of that imposture; for though Genius pines
To pluck his laurel from Apollo's hill—
Yet round the classic fable error twines,
In folds as horrid, and doth venom spill,
As fatal as e'er flow'd from Lama's poison'd quill.

"Rome's idol-deities might shine amid
The brilliant lights genius and wealth did pour
Around them; but there is a canker hid,—
There is a deadly mischief at the core
Of *all* idolatry; and, though skinn'd o'er,
It festers deep within. Heaven must lay bare
And touch with healing hand the moral sore;
Then—then the soul revives—breathes in new air—
The atmosphere of heaven—and seems already there."

From Mason's Select Remains.

OF THE FEAR OF GOD.

They that fear God least, have the greatest reason to fear him.

A fear of departing from God, is a good means to keep us from departing from him.

The more we fear God, the less we shall fear men.

They that will not fear God in prosperity, will be afraid of him in adversity.

—

OF THE PRESENCE OF GOD.

If God's earthly presence is so good, what is his heavenly presence?

If God's being with us is so sweet, what is it to be with God?

There is joy in God's *gracious* presence; but in his *glorious* presence there is *fulness* of joy.

There are pleasures in approaching to God here, but at his right hand there are *pleasures for evermore.*

The nearer we are to Christ, the nearer is God to us.

The presence of God's glory is in heaven; the presence of his power on earth; the presence of his justice in hell; and the presence of his grace with his people. —If he deny us his powerful presence, we fall into nothing; if he deny us his gracious presence, we fall into sin: if he deny us his merciful presence, we fall into hell.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE CHRISTIAN EDUCATION OF CHILDREN.

Essay II.

We are now to consider that in the education of their children, parents are to avoid the extreme of indulgence. "Bring them up in the nurture of the Lord," is the injunction of the inspired apostle. The original word rendered *nurture* here, is sometimes translated *discipline*—sometimes *institution*—and sometimes by other terms. But it always implies restraint, government, and needful correction; and it appears to have been chosen by the apostle, to denote that moderate and just system of discipline and coercion, which parents are bound to use in the education of their offspring.

It is unquestionably the doctrine of the Bible that we are bound to use discipline in the bringing up of our children. But the present fashionable system of thinking and of education seems to be a good deal opposed to this Bible doctrine. Extremes are always apt to produce each other. Shortly after the protestant reformation, the system of education in regard to children, was, I think, far too rigorous. The rod and authority were used to effect every thing. The error of this was at length perceived; and in correcting it we have, I apprehend, for several years past, gone fast to the opposite extreme. The error, too, has been helped forward by some fanciful writers on the subject of education, of whom the most distinguished have been avowed infidels. They affect to be wiser than Solomon. They pretend to have discovered that the rod is *never* necessary in the education of a child; that reason and persuasion will do every thing. Indeed, there are not a few who maintain that children should be left very much to themselves; to correct their own errors as they discover them, and to choose their own course as their inclination may prompt. Alas! this is all a miserable delusion. Both we and our children are sinners by nature. "We go astray as soon as we are born." We need to be vigilantly guarded from the first. We need in time to be corrected as well as instructed. Authority and the rod must be used, if we will not set our opinions in opposition to the revealed will of God. Let them be used, indeed, with discretion and discrimination. Let reason and persuasion do all

they can; and if there are some children so happily attempered (and a few such there probably are) as to require nothing more, happy are those parents who have such children. But this is not generally the case; and to suppose and act as if it were, discovers a total ignorance of human nature. It is indeed to be feared that much of the insubordination, disobedience, and dissoluteness which we witness among youth, is to be attributed to the want of a due exercise of parental authority—to a mistaken idea that no coercion is to be used; in a word, to a pernicious extreme of indulgence.

No one who has carefully attended to my first essay, can suppose that the writer would be the advocate of harshness, and indiscriminate rigour and severity, in the government of youth. But there would be a grievous failure in the duty which the responsibility of writing on this subject involves, if it was not inculcated on the reader, that *the extreme of indulgence* is that to which, from the fashion of the day, as well as from parental fondness and partiality, he is most exposed. Nay, it is not difficult to show that extreme indulgence is the very reason why many parents do, in the event, provoke their children to wrath. They first indulge and humour them in every thing, till at length the children make demands which cannot be granted, or take liberties which cannot be borne. The parent is then compelled to refuse, and to exercise authority; and perhaps to exercise it severely. But the child, wholly unaccustomed to this, is now angry, rebellious, and perhaps outrageous. The story which has been often told, of a spoiled child who cried for the moon, is instructive and not improbable. By not governing with moderation from the first, it not unfrequently happens that the parent, at the last, either cannot govern at all, or else, in attempting it, excites those very passions which ought to have been early subdued; or which, probably, would never have shown themselves, if they had not been fostered by indulgence.

Let me, then, in the remainder of this essay, endeavour to state, as briefly and perspicuously as I can, a few rules of discipline, which I take to be just, and of essential importance.

1. Parents should ascertain to themselves, and distinctly make known to their children, what the system of their government is to be. Many parents seem, from first to last, to have no system; but to act entirely by humour, accident, or caprice. Hence a thing is allowed at one time, which is forbidden, censured and punished at another; and the child has no clear line of duty marked out, to guide his conduct. To avoid this, parents should deliberately consider and determine with themselves, what shall be the leading points of their government; what they will always forbid, and as far as possible prevent; and what they will always teach, encourage, and promote. Having done this, they should often repeat these things to their children; so as to keep up in their minds a constant recollection of them.

The things to be forbidden are, in general, all transgressions of the moral laws, or sins against God; and next to these, all acts or indications of disobedience to parental authority. It is not practicable now to specify particular transgressions of the kind contemplated; nor is it necessary. But parents ought to let their children know, that the first class of transgressions, or those which are the most aggravated of all, are sins against their Maker; and that next to these, are all acts of disobedience against their earthly parents. This representation is unquestionably true in itself, and it is of infinite importance that children should be impressed with the belief

that it is so. Transgressions of the laws of God and of the commands of parents should, therefore, the seldomest of all be forgiven without correction, or solemn reproof: and if a child be effectually taught, that to offend his God, and disobey his parents, are sins of the chief magnitude, little difficulty will remain in correcting other errors.

2. It is of prime importance that parents should act with unanimity and concert, in the government of children. It is of the worst consequence when a child is permitted to appeal from one parent to the other; or to fly from one to the other, for refuge or redress. When this takes place, all right government is at an end; or rather, it cannot exist at all. It is even of bad effect when one parent indulges more, or corrects less, than another; because it leaves an impression on the mind of children unfavourable to that parent from whom correction or restriction comes; and cherishes a belief, to which the minds of children are too prone, that what they may suffer for ill-doing was not deserved. Parents, therefore, should fully understand each other, support each other, and share each other's burdens, in the government and discipline of their children.

3. Parents should be firm and inflexible in the administration of necessary discipline. It is the advantage of always acting with that temper and tenderness which were recommended in the first essay, that when they are possessed, parents will not enter on a course of discipline in which firmness and perseverance may not lawfully be exercised: And the exercise of them is of much importance; for if children, by obstinacy, ill temper, or any other means, can overcome their parents, they will thenceforth govern the parents, instead of being governed by them. It is, therefore, highly important to begin with deliberation and care, and then to persist with inflexible firmness.

4. Let parents pray often and earnestly, to be directed in the right management of their children; and for a blessing on their endeavours "to bring them up in the nurture and admonition of the Lord." Much wisdom and sound discretion, and much persevering vigilance and exertion, are necessary in the management of children; and even after all these have been faithfully used, the blessing must come from God. He only can rightly *form* the mind, and *transform* the heart of a child. Christian parents should be deeply sensible of this truth; and deeply sensible, at the same time, that it is only in answer to fervent and persevering prayer that they can reasonably hope that God will impart to them the wisdom and discretion which they need, and to their children the grace by which their hearts shall be renewed, and all those dispositions be implanted, which will render them "a law unto themselves," and supersede entirely the necessity of any other parental nurture, than that which consists in advice and instruction.

Let Christian parents, therefore, (to others the direction it is known would be useless) make it the subject of daily prayer, in the closet and in the family, that God would grant them the wisdom which is profitable and necessary to direct them in the management of their children, and the government of their household; and grant to all under their care that renewing and sanctifying grace, which shall render them docile and amiable —useful in the present life, and the heirs of endless felicity in the life to come. Let such prayer be persevered in; and if discouraging appearances arise, and even continue and increase, let the effect be, not to make parents omit their supplications at a throne of mercy, but rather to increase their

fervour and their frequency—hoping and expecting that "in due time they shall reap if they faint not"—knowing that the prayers of pious parents for their wicked and disobedient children, have often been answered, when the hearts and lips from which prayer had proceeded, were mouldered into dust. L.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay IV.

Of the Origin and Reality of Moral Distinctions.

In the preceding essay I have endeavoured to prove, that the relation which we sustain to the infinitely glorious Author of our nature, constitutes the ground of our obligation to yield obedience to his commands. It was also stated, that our obligation to pursue one particular course of conduct, and to avoid another, results exclusively from the Divine authority, enjoining the one and forbidding the other. The law of God is to us, both the immediate and the ultimate standard of duty, of right and wrong, of holiness and sin. An attempt to substitute any other rule must be futile and presumptuous.

It ought to be observed, however, that the law of God is indicated not only by the holy scriptures, but also by the essential principles of our moral constitution; by the natural and uncorrupted decisions of the human understanding. Prior to his knowledge of the written law, man is bound to obedience by the law of his nature; which being the law of God no less than that contained in scripture, is of equal obligation and authority. This law is commonly denominated the *law of nature*, in distinction from the law of God contained in the scriptures. The propriety of this denomination will be apparent from the consideration, that the rules of conduct to which it is applied, are suggested by an examination of the natural principles of our constitution, and of the different relations which we sustain towards our Maker, and towards each other. The law of nature, when thus understood, is substantially the same with the moral law exhibited in the ten commandments. The principal circumstances by which it is distinguished, result from the different mode of its promulgation.

The whole duty of man consists in obedience to the revealed will of God. Those who are without the scriptures are a law unto themselves. The original and essential principles of their constitution indicate their duty. Their natural sentiments of right and wrong, are to be regarded as the laws and commands of God. They have every characteristic of a law: they are promulgated by a lawful superior; they are intended to regulate the conduct of moral beings; and they do not fail to punish transgression with remorse and shame, and to reward obedience with tranquillity and self-approbation. We have no hesitation in believing that their uncorrupted decisions will be sustained by the judgment of God.

The precepts of the Divine law are distinguished into moral and positive. Moral precepts result, essentially and necessarily, from the nature of God and man, and from the relation which we bear to him and to each other. Such are the precepts of the moral law summarily contained in the Decalogue; and such are the universal laws, which are enacted and promulgated by the very constitution of nature which God has established.

Positive precepts, on the other hand, are not founded upon reasons known to those to whom they are given. They do not, so far as we can judge, necessarily result from the nature of God, and from our relation to him and to our fellow

creatures. Of this kind was the law, given to our first parents, forbidding them to eat of the tree of knowledge of good and evil. Such also were the ritual institutions of the Mosaic dispensation; and such also are baptism and the Lord's supper, the great positive institutions of the New Testament dispensation.

Although moral and positive laws are thus distinguished from each other, yet their obligation and authority are the same. The reason is evident; they are equally the laws of God, and enjoined by his supreme authority. It is impossible that the obligation of one part of the Divine law should be greater than that of another; or that the obligation of any particular precept should be increased or diminished. As every rule of duty is prescribed by the authority of God, our obligation to obedience must, in every instance, be perfect and complete, and different degrees of obligation appear utterly incomprehensible. Different acts of obedience may have different degrees of excellence, and different acts of transgression different degrees of demerit. This, however, arises from their peculiar nature, and from the different circumstances in which they are performed, but by no means from the different obligation of the rules which are obeyed or violated.

As the precepts of the moral law proceed necessarily from the unchangeable perfection of the Divine nature, they must continue to be binding upon man, in every state of existence in which he enjoys the exercise of his rational powers, and sustains those relations which they suppose. The case is different in regard to positive precepts. As their appointment and authority depend upon the sovereign will of the Law-giver alone, they are continued, suspended, or annulled according to his pleasure.

From what has been said it may be inferred, that if at any time the observance of a positive institution is incompatible with the performance of some moral duty, we are not bound to the observance of the positive institution. In this instance, we do not give the preference to one of two rules, which are both binding. The mere impossibility of observing both, shows that the moral rule alone is of any obligation, in such a conjuncture. It deserves, however, to be remarked, that the due and acceptable observance of positive institutions, requires the exercise of those affections which are of moral and indispensable obligation; and that the want of a regard to the Divine authority is implied in the neglect of these institutions, as really as in the violation of the moral commands of the law of God.

In the foregoing remarks I have endeavoured to guard against an objection, which has sometimes been urged in opposition to the doctrines which I have advanced. If the obligation of the laws of God, (it has been said,) depend solely upon his authority, will it not follow that all moral distinctions are in their nature arbitrary and mutable; and that in a different state of things, what are to us rules of right and wrong might have been essentially changed, or even completely reversed? That these conclusions are unwarranted and illogical, will be evident from the slightest attention to the subject. Although the laws of God are our only rule of righteousness, and his authority the sole ground of their obligation; yet the moral rules which they include are not of arbitrary and sovereign appointment. They result necessarily from the absolute and immutable holiness of his nature, and are perfectly adapted to the nature, faculties and relations of those upon whom they are enjoined. Positive precepts may indeed be arbitrary; and the actions they prescribe may, previously to the

command, be indifferent or even wrong. But it is far otherwise with the great precepts which embrace the essential duties we owe to God, and to our fellow creatures. They are perfectly agreeable to the infinite purity and perfection of the Divine nature; they result necessarily from his unchangeable holiness; and indeed they are plainly revealed in the very order and structure of nature. A different state of things, therefore, in which these precepts might be changed or reversed, is inconceivable and impossible. Being the necessary result of the absolute perfection of the Divine nature, their permanence and immutability are effectually secured. Justice, veracity and fidelity are commanded, because they are agreeable to his holy nature; injustice, fraud and falsehood are forbidden, because they are disagreeable to his holy nature. This is the true origin of moral distinctions. And from the immutable perfection of God, we infer with confidence the perpetuity and uniformity of those moral rules which essentially proceed from it.

These considerations are, I hope, sufficient to obviate the imputation to which we have been attending. They do so, if I mistake not, as completely as it can be done, by any hypothesis which the ingenuity of man is able to devise. What indeed can be farther removed from mere arbitrary appointments, than those fundamental laws of piety and morality, which inevitably proceed from the absolute eternal and unchangeable holiness of Jehovah? What possible advantage is gained by referring them to expediency, or to the nature and fitness of things? Do such speculations strengthen our conviction of the sacredness and indispensable obligation of the essential principles of piety and virtue? Do they fortify our minds against the seductions of vice and wickedness?

It is happy for us that the Author of our being has not left us to form our opinions of right and wrong from general views of expediency, or from fanciful speculations about the supposed nature and fitness of things. Were this the case, we may confidently assert that there would not be virtuous principles found among mankind, sufficient to preserve the human race in existence. Instead of leaving this important matter in a state so precarious, he has taught us by the original principles of our constitution, by the spontaneous emotions and judgments of the human mind, and still more clearly and fully by his word, the laws which *he* requires us to obey; that they are of sacred and indispensable obligation, and that they cannot be violated without incurring remorse, condemnation and punishment.

According to the preceding view of the subject, the reality of moral distinctions is most clearly evinced; inasmuch as they are not made to depend ultimately upon any thing arbitrary or factitious, but upon the unchangeable perfection of God;—the original fountain and the ultimate standard of all excellence and perfection in the universe. Can any other account be given of their origin, which will more satisfactorily show their reality and permanent authority?

From the Evangelical Magazine for May.

THE INQUISITION IN OUR DAY.

It is maintained by some gentlemen, that Popery has changed its ferocious and cruel disposition, and is now become mild and gentle; but if the following statement be accurate, it will appear that the Inquisition retains its former horrors, and can yet punish men with diabolical cruelty:

"When the Inquisition was thrown open, in 1820, by the or-

ders of the Cortes of Madrid, twenty-one prisoners were found in it, not one of whom knew the name of the city in which he was. Some had been confined three years, some a longer period, and not one knew perfectly the nature of the crime of which he was accused. One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the *Pendulum*. The condemned is fastened in a groove upon a table, on his back. Suspended above him is a pendulum, the edge of which is sharp, and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer; at length it cuts the skin of his nose, and gradually cuts on, until life is extinct. It may be doubted if the holy office in its mercy ever invented a more humane and rapid method of exterminating heresy, or insuring confiscation. This, let it be remembered, was a punishment of the secret tribunal, A. D. 1820!!!"—*Leorente's History of the Inquisition.*

From the review of a publication noticed in the Evangelical Magazine for May last, we extract the following article. The statements it contains appear to have been made after careful inquiry, and are probably as accurate as the nature of the subjects to which they relate would permit.

"There is great difficulty in obtaining an accurate return of the various places of worship in this vast city, yet the following statement will, I believe, approach very near to the truth.

Episcopal Churches and Chapels	200
Independent Chapels	66
Wesleyan Methodist Do.	36
Baptist Do.	32
Calvinistic Methodist Do.	30
Presbyterian (Scotch and Unitarian) Do.	16
Roman Catholic Do.	14
Quakers' Meetings	6
	400

"If we calculate that the average attendance at each place is 500 persons, which is certainly the greatest extent we can allow, and add 250 more for the fluctuating hearers at the several services of each Sabbath, it will give a result of 300,000 persons. Now the population of this wide-spread metropolis is estimated, by the last census, at 1,274,800 souls; from which subtract the feeble minority above, and we find NINE HUNDRED AND SEVENTY-FOUR THOUSAND EIGHT HUNDRED persons neglecting the publick worship of God. And though considerable deductions are to be made for young children, sick persons, and the aged and infirm, yet, after all, the multitude, without even the forms of religion, around us, is most appalling. The following statement will illustrate the occupations of the Sabbath:—'It appears that of the papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000 copies, and that, upon the most moderate computation, between 2 and 300,000 readers of these papers are to be found in the metropolis alone, while the great number of pressmen, distributors, master-venders, hawkers, and subordinate agents of both sexes, and of all ages, who are necessarily employed on the Sabbath, all tend to the most flagrant breach of the day of rest.'

"In such a state we cannot wonder at the report of Mr. Wontner, the excellent Governor of Newgate, by which it appears, that during the year 1826 there were committed to that gaol

Males under 21 years of age	1227
Females ditto ditto . .	442
Males above 21	1096
Females ditto	166
	2931

Being an increase of 547 commitments in the past year!!

"Must we not adopt the energetick language of a Clergyman of the Established church, and say, 'Such a mine of heathenism, and consequent profligacy and danger, under the very meridian, as it is supposed, of Christian illumination, and accumulated around the very centre and heart of British prosperity, liberty, and civilization, cannot be contemplated without terror by any real and rational friend of our established government; and is surely sufficient to awaken the anxious attention of every true patriot, every enlightened statesman, every sincere advocate of suffering humanity, every intelligent and faithful Christian!'"

HYMN FOR SABBATH-SCHOOL SCHOLARS.

By Mrs. Gilbert, late Ann Taylor.

AFTER SERMON.

"Lord, pity the heart of a child
Apt ever to wander from Thee;
Our spirits are fickle and wild,
As wild as a wave of the sea;

"O how can we bid them be still,
Or turn them from vanity's way?
But Jesus can say, if he will,
'Peace, peace'—and the winds shall obey!

"The warnings which now we have heard,
Already, they seem to have flown,
Our thoughts have impatiently stirred
To pleasures and plans of our own;

"And thus we shall ever abide,
Forgetful of pleasures above,
Unless we are drawn to thy side,
By powerful, wonderful love.

"Yes, speak, and thy Spirit impart,
That mercy, of mercies the best,
And each, with a penitent heart,
Shall fly like a dove to thy breast;

"No more as a wave of the sea,
Frothed over with vanity's spray,
But peace shall be spoken by Thee,
And we, like the winds, shall obey."

Reviews.

ALEXANDER CAMPBELL'S NEW TESTAMENT.

(*Continued from page* 265.)

As my opponent promised always to *translate*, so his *incomparable* makes extraordinary pretensions to uniformity in its translations. His three guides have rendered the same word sometimes one way and sometimes another. This he seems determined to avoid as an error. He says "wherever the word *church* is found in the common version, *congregation* will be found in this. We shall let Drs. Campbell and Doddridge defend the preference. For although they have not always so considered it, they give the best of reasons why it should be *always* so translated." Here the arguments of Doddridge and Campbell are given for a uniformity which they did not approve nor practise. But on this subject, my opponent is a professed disciple of Horne Tooke, who was a great enemy to allowing a diversity of significations to the same word. After informing you that Dr. Johnson assigned forty-six meanings to an English monosyllable, he says, "But the celebrated Horne Tooke demonstrates that it has but one meaning, and that all the pretended meanings of Dr. S. Johnson are resolvable into it." He then goes on to apply the remark to the Greek prepositions in opposition to Parkhurst, who allowed sixteen meanings to one, and eighteen to another. Let it be remembered that Horne Tooke, in ascertaining his one meaning of a word, is governed by its etymology.

Here also my opponent follows him; and he gives this as a reason for banishing the word *church* from his New Testament. He says, "the term *church* or *kirk*, is an abbreviation of the word κυριον οικος, *the house of the Lord*, and does not translate the term εκκλησια, [*a calling out*]." Here the mere fact of two words being differently derived, is given as a reason why they cannot have the same signification, and why one of them cannot properly translate the other. If *church* cannot render *ecclesia*, merely because it is etymologically *the house of the Lord*, and not *a calling out*, then surely his favourite *congregation* cannot render it, for this is, by derivation, *a gathering together*, and not *a calling out*. This places *ecclesia* in the same predicament in which he says that *hades* is, without a corresponding word in our language. To be consistent, then, he should either transcribe it, or form some new word, like *evocation*, of a similar derivation. So completely has my opponent entangled himself by this position, that if it can be maintained, then he has destroyed his whole new version. If the mere want of coincidence in etymology is sufficient to disqualify *church* from rendering *ecclesia*, then his *incomparable* has not translated one verse of the New Testament correctly. If he were tried by his own test, he would fall infinitely below our own translators. This he knows very well, and, therefore, in direct defiance of his own principles, he condemns them for paying too much attention to the literal and etymological meaning of words. He says, "The king's translators have frequently erred in attempting to be, what some would call, literally correct. They have not given the meaning in some passages where they have given a literal translation." More directly still to the point, he says, "that what a classical scholar, or a critical *etymologist* [such as Horne Tooke or his disciple] might approve, as a literal version of some passages, is by no means the meaning of the writer." These sentiments, he informs us, are the fruit of his "better acquaintance with the idiomatic style of the Apostolick writings, and of the Septuagint Greek," while he stigmatizes as "smatterers in the original Greek," those who lean to the closer and stricter rendering of our translators. He would have come nearer the truth if he had told you that instead of obtaining those sentiments from his own better acquaintance with the Greek Scriptures, he took them, second-handed, from Dr. George Campbell, who published them, as an apology for his extremely loose version of the four Gospels, which might more correctly be called a paraphrase than a translation.* In avoiding the *literal* extreme of Arias Montanus, he went so completely into the *liberal* extreme, that he saw himself in danger of being accused of *licentiousness*. In relation to my opponent's views of the words *ecclesia* and *church*, on account of their want of etymological coincidence, permit me to give you a little more from Dr. Campbell. In showing how unsafe it sometimes is to trust to the etymology of a word for its meaning, he says, "There are many cases wherein, though its descent may be clearly traced, we should err egregiously, if we were to fix its meaning from that of the primitive or root." "Thus the three words κωμικος in Greek, *paganus* in Latin, and *villain* in English, though evidently so conformable in etymology, that they ought all to denote the same thing, namely *vil-*

* Without intending to express an unqualified approbation of Dr. Campbell's translation of the four Gospels, since we certainly think it erroneous or imperfect in a few instances, we must widely dissent from the opinion of it here expressed. We think it good in general, and in some places more happy than the vulgar translation; yet not a little inferior to that translation taken as a whole.—EDITOR.

lager, have, for many ages, both lost that signification, and acquired others in which they do not in the least resemble one another. If the use in these languages should ever come to be very little known, and the history of the nations nearly lost, we may form a guess at the absurdities in explaining those terms, into which men would be misled by etymology." Doubtless my opponent will agree to all this when Dr. Campbell says it, just as he agrees to the very opposite when Horne Tooke says it. When he sells himself to two masters, he is for yielding implicit obedience to both, even when they are diametrically opposed to each other, and lead him into palpable contradictions and absurdities.

The absurdity of his preferring *congregation* to *church*, as a rendering of *ecclesia*, and then uniformly adhering to that rendering, will soon be evident. The word *ecclesia* is used to denote the place of worship, as well as the worshipping assembly. The word *church* has the same latitude of signification; but *congregation* has not. Paul says, "When ye come together in the *ecclesia*, I hear that there be divisions among you." Our Bible says, "when ye come together in the *church*." Of this Dr. Gill approves, and says that the word means "the *place* where the *church* met together to perform divine service," which exposition he proves by the context: Accordingly Dr. Macknight says "when ye come together in the *church*." As usual, my opponent alters the word *church*, and says, "When ye come together in the *congregation*."

In another instance, according to Doddridge, "The Sadducees say, there is no resurrection, neither [good nor evil] *messenger*," &c. What Doddridge calls *angel* in the next verse, my opponent calls "heavenly *messenger*," without enclosing the word heavenly in brackets, as he did the words "good and evil" in the former verse. This way of translating leaves the common reader (whose benefit my opponent had supremely in view,) perfectly at a loss to know what is in Doddridge, what is in the original, and what the new translator would be at.

Another instance of the astonishing uniformity of my opponent's New Testament. There are four texts in which Doddridge, with some claims to uniformity, transfers the word *mystery*. In the first of these, my opponent agrees with him in transferring. In the second and third, he translates it *secret*. In the fourth he renders it *hidden meaning*.

Again: there are six texts in which Doddridge uniformly transcribes the words *blaspheme*, *blasphemer*, *blasphemy*, *blasphemously*. Only four of these are in those books of which he professes to give Doddridge's translation. In the first of these, my opponent transcribes *blasphemers*, as Doddridge does. In the second he translates *detractions*, in the third, *abusive things*, in the fourth *railed*, in the fifth *slander*, and in the sixth *defamation*. All this is for the sake of an extraordinary and scrupulous uniformity!

Once more—The word *anastasis* occurs four times in the compass of eight verses. In the first of these instances, my opponent's *incomparable* uniformity renders it *future life*, in the second *resurrection*, in the third *that state*, and in the fourth *revival*, where Dr. Campbell has it *quickening*. Now in all these places our translation, which is so much censured for its want of uniformity, uses the word *resurrection*, as Doddridge does. With this uniform rendering agree the Latin translations of Jerome, Castalio, Beza, and that of Junius and Tremellius: as do also the German, Italian, and French, of Luther, Diodati, and De Sacy, with a variety of others in different lan-

guages. Even the Unitarian Improved Version, and the Universalist double-distilled version by Mr. Kneeland, render the word uniformly *resurrection* as our Bible does. My opponent's superfine is the only one which professes an unparalleled consistency, and he and his pattern, whom he has altered, are the only ones who have given four renderings to this word, in a passage of eight verses.

Let it be remembered that my opponent does not openly offer to the publick a new version of his own, but he proposes to give us the works of Drs. Campbell, Macknight and Doddridge. In his Appendix he says, "we were scrupulously intent on giving every word of the works proposed" It is true that in making this declaration, he may have had his eye upon the notes, in which, however, he has not given every word of the works proposed, as may be seen in the alteration last mentioned, and others without number. But if he had scrupulously given every word of theirs in the notes, would that justify him in imposing the work upon the community, as the "New Testament translated from the original Greek, by George Campbell, James Macknight, and Philip Doddridge, Doctors of the Church of Scotland?" He ought rather to have called it, the translation of one man, accompanied with the various readings of three others: or, at least, he should have given it such an honest title as that of the Unitarian translation; "The New Testament, in an Improved Version, upon the basis of Archbishop's Newcome's new translation, with a corrected text, and notes critical and explanatory." The authors of this work did not dare to offer it to the British publick, as "the New Testament translated by Newcome, a Primate of the Church of England," but only a new version "upon the basis of Archbishop Newcome's." What then would they think of a Unitarian Baptist, who should publish a translation, purporting to be the work of three "Doctors of the Church of Scotland," and yet containing more variations from these Doctors, by three or four, if not ten times, than the Improved Version has alterations of Newcome's translation? Mr. Kneeland's New Testament is as good a copy of either Scarlett or the Improved Version, as my opponent's is of the three Doctors: yet he had not the audacity to palm it upon the publick as either of these works, but was satisfied with the puerile vanity of being the author of a new version, between which and its models there was no important difference.

In some important instances my opponent agrees with these corrupt versions, in opposition to those whom he promised to copy. It is well known that the Unitarians endeavour to fritter down the interview between Paul and the jailer, to little more than a consultation about temporal safety from civil punishment by the Roman government. This has been attempted, I am told, by Dr. Holley, in Lexington. With a view to this, the Unitarian Improved Version makes the gaoler say, "Sirs, what must I do to be *safe?*" And it makes Paul and Silas answer, "Believe in the Lord Jesus Christ, and thou shalt be *safe* and thine household." To the word *safe*, they append a note informing us that Newcome has the word *saved* in accordance with our translation: after which the note says, "Mr. Wakefield explains it, to avoid punishment for what has befallen the prisoners and the prison." "This," he adds, "is beyond all doubt the sense of the passage; though Paul, in his reply, uses the words in a more extensive signification: a practice common in these writings." Kneeland copies the translation and the note without giving credit for either. My opponent translates, "O Sirs, what must I do that I may be *safe?*" And they

said, "Believe in the Lord Jesus Christ, and thou shalt be *safe*, and thine house." As there is nothing about this passage in the margin, and as there is no note referring from this or any other part of the chapter to the appendix, any reader, who has not been accustomed to catching eels, would take it for granted that Doddridge had given the above translation, in accordance with the Unitarian and Universalist versions. But on examining the Appendix, half of Doddridge's translation is found wedged in between notes to which reference is made from the preceding and succeeding chapters. In connexion with this half-reading, he gives the reason why he had thus hidden Doddridge, and "given the most conspicuous place to that [Unitarian] version, which appeared to deserve it." This reason is given in the words of Wakefield the Unitarian, as follows, viz. "The jailer meant no more than, what shall I do to be safe from punishment? for what had befallen the prisoners and the prison? This is, beyond doubt, the sense of the passage; though Paul, in his reply, uses the words in a more extensive signification; a practice common in these writings." These words in the Appendix are preceded and followed by the name of Wakefield, as the author of the translation and note. Thus, while there is a happy agreement between Doddridge and our translation, there is also a sweet harmony between the Socinian version of London, the Universalist of Philadelphia, and the Arian Baptist of Buffaloe Creek.

The fifth article in the British QuarterlyReview, published March, 1827, exhibits the following title:

1. *Voyage of His Majesty's ship Blonde to the Sandwich Islands, in the years* 1824—1825. *London.* 1827.

2. *Narrative of a Tour through Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis, Missionary from the Society and Sandwich Islands. London.* 1826.

In our last number we promised a correction, from the pen of the Rev. Mr. Stewart, of some misstatements in the abovementioned article of the British Quarterly Review. We did not make that promise lightly. Mr. Stewart had prepared a part of the article under our own roof, and had engaged to complete it on his way to Boston, and to transmit it to us by mail. But he met in the vicinity of Princeton with an accident, by the upsetting of the carriage in which he was travelling; and although he was not seriously injured, he wrote to us from that place that he was not able there to complete what he had intended, but would do it immediately on his arrival in Boston; and that we should not fail to receive his communication in time for our July number. After waiting with a good deal of anxiety, we received on the 28th of June a short letter, of which the following is an extract.

"*Portland, Saturday, June 23d,* 1827.

"My dear and venerated Friend,—You have probably been expecting to hear from me before this date. I have been unwell ever since I wrote to you from Princeton—so much so as to be detained a fortnight in New York, on my way to Boston—most of which time I was in bed. I only reached Boston in time to set off with Mr. Evarts, notwithstanding my indisposition, to meet a series of appointments in New Hampshire and Maine. The consequence of the whole is, that I have been unable to finish the article in answer to the Quarterly. The Prudential Committee were very desirous of having it out by the Advocate of next month; and I doubt not the delay will be as great a disappointment to yourself as it is to them. I will not promise any thing for the future, but if I take up the subject at all, it will be immediately on my return to Boston, the first week in July, and you shall have a copy as soon as it is finished. My

health is so much impaired that I shall be obliged to relinquish my agency, for a month or two in the heat of summer."

The letter from which this extract is taken, was put into our hands a few minutes after we were favoured with the company of Mr. Elisha Loomis, the Superintendant of the missionary printing establishment at the Sandwich Islands. He left those islands in January last, and was, with his family, on his way to Boston, from Baltimore where he landed. He remained with us a short time, and we resolved to avail ourselves of his aid in preparing an answer to the Quarterly Review. We found Mr. L. in all respects well qualified to give the information which we needed. He was not only the bearer of the most recent intelligence from the Sandwich Islands, but had been a resident there, intimately acquainted with every thing relative to the missionaries, from the time of their first arrival, about seven years ago, till the time of his departure—a departure occasioned by a declining state of health, and the hope of being able to print for the mission more advantageously in this country than at the islands. His integrity too, was as unquestionable as his intelligence. His piety and uniform good and exemplary conduct at the islands, was attested by a unanimous vote of all the missionaries; who, it appeared, had also united in the opinion that his return to his native land was necessary and proper. At our request, he first read over attentively by himself the whole Review in question, and marked the parts which impliedly or explicitly contained any censure of the missionaries. He then went over with us each part separately, and we took down in writing his remarks. He afterwards reviewed our notes deliberately and carefully, and made such additions and alterations as he saw proper. He likewise read to us, and we afterwards inspected for ourselves, the whole of an extensive correspondence between the missionaries and the foreigners at the Sandwich Islands, who are, or were, their avowed opposers; a correspondence which issued in a meeting of the parties, in the presence of Captain Jones, commander of the United States sloop of war Peacock, together with several of his officers.—The result of this interview between the missionaries and their accusers, we shall presently state. Mr. Loomis finally furnished us with a statistical account of the comparative quantity of native produce, furnished in different years to the ships which arrived at the principal port of the islands; and also showed us the originals of letters from nearly all the principal chiefs, stating their opinion of the missionaries; and of several of those letters, all of the same import, he read us a translation. The whole of the letter from the most influential man in the islands, Kalaimoku, usually styled Wm. Pitt, he permitted us to copy; and also an extract from the letter of Captain Jones, voluntarily addressed to the missionaries, after they and their adversaries had been confronted in his presence. The materials thus furnished us by Mr. Loomis, we shall use as we shall find them demanded in the course of our review.

We have made the foregoing statement, because we wish our readers to understand distinctly in what manner we came into possession of the information we shall communicate, and the authority on which it rests. We do hope that Mr. Stewart will yet favour us with the assistance which we have expected from him; and we are perfectly satisfied that nothing will prevent it but his want of health. Should he fail, however, we are now prepared to go on with the investigation by ourselves; using the verbal information which we have already received from him, in connexion with that obtained from Mr. Loomis. Nor shall any thing prevent this, but the want of health on

our part. The sacred cause of Christian missions is concerned, and it is our determination, so far as we are able, to vindicate this cause; and to lay open, without fear or favour, the sources of that unchristian and deadly hostility, by which it has been, and still continues to be assailed.

In our present number we shall insert what we consider as decisive proof, that the charges brought against the missionaries have been utterly false and groundless; and we shall afterwards examine, in some detail, the specifications and insinuations contained in the British Quarterly Review.

In the Boston Daily Advertiser was first inserted the following address, or appeal, of the missionaries at the Sandwich Islands; introduced by a note from the corresponding secretary of the American Board of Commissioners—the board by which those missionaries were originally sent out, and by which they are still supported. We quote the whole from the Boston Recorder and Telegraph of the 22d of June.

SANDWICH ISLANDS.

Sir—The Rev. C. S. Stewart, late a missionary at the Sandwich Islands, now in Boston, this morning received a circular letter, issued from the mission press at those islands, and distributed freely among foreigners resident there, and occasional visiters. I send the document herewith, and request that you would insert it in your next paper. I would ask permission to introduce it by one or two observations.

There have been not a few insinuations, of late, that the missionaries at the Sandwich Islands have interfered with subjects which did not belong to them, and that they were doing no good to the natives. These things are very often asserted on the spot, much in the same way as it is often said among ourselves, that religion does no good in our own country, and that all profession of religion is hypocrisy. The assertion is entitled to equal credit in both cases.

The circular was designed to meet the principal allegations against the mission, without formally quoting and refuting them; and is signed by men who hold themselves responsible to the world for every word they have written. The six first signers are ordained missionaries, who embrace within the circle of their personal acquaintance, several presidents of our colleges, the professors of our highest theological seminaries, probably more than five hundred among our most respectable clergymen, and many thousands among our most respectable citizens. Mr. Chamberlain is the superintendent of secular concerns. He went from Boston, where he is known to the members of several of our churches, and to many others. Mr. Ruggles is a teacher of youth, formerly of Brookfield, Con. whose labours have been very useful on the island of Tauai (or Atooi). This reference to the acquaintances of the missionaries is made for the purpose of enabling any man, who is ignorant of their character, to satisfy himself as to the degree of reliance which may be placed upon their representations.

I am, Sir, yours respectfully,

Jeremiah Evarts,
Cor. Sec. of the A. B. C. F. M.

Boston, June 15, 1827.

Sandwich Islands, Oct. 3, 1826.

To the Friends of Civilization and Christianity.

Whereas differences of opinion have arisen respecting the objects and operations of this mission, we feel it incumbent on us to state publickly the ends at which we aim, the means which we use to accomplish them, and the effects actually produced by our various operations.

The general object of the American Board of Commissioners for Foreign Missions, was early stated to the publick to be, "To propagate the Gospel in heathen lands, by supporting missionaries, and diffusing a knowledge of the holy scriptures." In the year 1812, the legislature of Massachusetts gave their legal sanction to this object, and made a forfeiture of the funds* of the Board, the penalty for unfaithfulness in the prosecution of it.

The instructions of the Prudential Committee of said Board, to their different missionaries, have developed in full, the particulars of the object, which was only expressed in general terms in the act of incorporation.

The instructions and charge given to the members of this mission, were given in publick, and have been widely circulated for the inspection of the world. In these we are commanded to "aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and

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* More properly a forfeiture of the *charter*.

schools and churches, and raising up the whole people to an elevated state of Christian civilization." And to effect this, we are instructed to use our exertions, "to introduce and get into extended operation and influence among them the arts, institutions, and usages of civilized life and society: above all, to convert them from their idolatries, superstitions, and vices, to the living God."

These instructions are explicit and particular; and we here declare that they express our whole object. These we feel ourselves bound to obey; and in doing it we have no fear but we shall have the approbation of every philanthropist, as well as of every Christian.

The means which we have used to accomplish these ends, and which are now in a train of operation, are such as the publick have a right to know, and we have no right or desire to conceal.

Persuaded that while the chiefs were untaught, our instructions must be comparatively limited both in extent and influence, we have devoted much of our time to the instruction of the royal family, and other leading persons in the nation. In these instructions we have made it our main object to "turn them from their idolatries, superstitions, and vices, to the living" and redeeming "God."

We have always felt most sensibly the difficulties in the way of introducing the arts, institutions, and usages, of civilized life and society; and have therefore kept far within the limits of our instructions on these subjects.

When we have been requested by the chiefs or people to give instruction or advice, we have uniformly and perseveringly withheld it, on all points where we could not refer the decision of the question either to the scriptures, or to the uniform practice of Christian nations. But where the scriptures are plain, or the practices of Christians uniform, we have felt, and still feel, at liberty to speak with freedom; although we are opposed by the prejudices of the people, and the practices of the profligate.

We have inculcated on the chiefs not only the common duties of morality, but we have also taught them that he who ruleth must be just, ruling in the fear of the Lord; and have endeavoured to convince them that they are set for the punishment of evil doers, and for the praise of them that do well. We have told them that "as a roaring lion, and a raging bear, so is a wicked ruler over the poor people." We have never dictated to them the particular punishment due to any individual person, or even any individual crime; believing that in doing this we should be intermeddling with that which belongs only to rulers. We have given them general principles derived from the word of God, together with scripture examples of their application; and when these have not been clearly understood, and they have asked further explanations, we have sometimes referred them to modern examples in Christian nations. We have thus pursued one undeviating course; neither withholding instruction nor interfering with their authority as rulers of the land.

We have not been blind to their defects, by which sometimes they have screened the guilty from deserved punishment, neglected their promises, and even encouraged iniquity. We have sometimes too known of their childish, ill-timed, and improper punishments, and more improper threats. On none of these have we looked with indifference. But while we have with sorrow witnessed these things in those to whom we are sent as teachers, and whose intelligence, virtue, honour, and happiness, we desire to promote; we have also felt, that should we interfere by direct and positive remonstrance and advice, we should not only go beyond the limits of our instructions, but should also incur the displeasure, both of the rulers themselves, and also of all those who are witnesses of our operations.

While we have thus been endeavouring, both from the scriptures and the example of pious kings, to point out to the chiefs their duty as rulers, we have also endeavoured from the same authorities, to inculcate on the people their duties as subjects. We have taught them that they "must needs be subject, not only for wrath, but also for conscience' sake," rendering to all their dues, "tribute to whom tribute, fear to whom fear, and honour to to whom honour is due;" and while we have continually inculcated on our hearers, not only that they should be "not slothful in business, but fervent in spirit, serving the Lord," we have also distinctly held up the doctrine of the apostle, "that if any would not work neither should he eat."

We have to all, both chiefs and people, insisted not only on a belief of the doctrines, but also obedience to the precepts of the Bible, including justice, honesty, integrity, punctuality, truth, purity, good order, union, kindness and peace. These we have always told them, are signs of a good heart and evidence of a preparation for heaven. These are the doctrines and the duties which we have inculcated, not only from the pulpit, but in all our private instructions and intercourse with the chiefs and people. The press, too, has been sacred to the same cause; and we appeal to all our candid observers, and to an enlightened public, whether the objects accomplished are not worthy the exertions we have made.

Is it nothing that the vices of the drunkard and the gambler, with which the land was formerly almost overrun, should now be limited to a comparatively small number?—that the observance of the Sabbath should be almost universal?—that schools should be established in every part of the islands, and be attended by 25,000 scholars; among whom have been circulated more than 40,000 tracts, containing various texts of scripture beside the decalogue, and all inculcating the duties mentioned above? Is it nothing that nearly all of the chiefs and leading persons on the islands, and many others too, should be taught to read and write, so as to correspond by letter? Is it nothing that thousands who formerly devoted their time to gaming, quarrelling, and the practice of iniquity in all its varied forms, and the thousands who wasted their days in idleness, should now be assembled in schools, and spend their leisure time in reading scripture tracts and listening to instruction? Is it nothing that a number of the leading persons in the nation, as well as several others of a lower rank, should publickly declare their belief in the doctrines, and render obedience to the precepts of the Bible? If all this is nothing, then we confess that our labours have been vain, and our object is proved unworthy the patronage of the wise or even the benevolent.

While we allude to these changes, we are far from being blind or indifferent to the barbarism, fickleness, duplicity, neglect, laziness, and other varied vices and crimes, which to some extent still remain, and which are more or less visible even to a transient visiter; neither do we vindicate or in the least degree offer a palliation for these things. We only complain and remonstrate against those illiberal and unmanly charges, by which the mission is made accountable for the daily blunders, the childish actions, the long established customs, and even the inherent depravity of the people; and all, forsooth, because we attempt to make them better.

If the doctrines and duties of Christianity, in which the church of England, the church of Scotland, the Presbyterian and other churches in America are agreed, are not adapted to correct the evils which exist in heathen nations;—if these doctrines and duties, when faithfully taught by precept and example, have no good influence to cure the evils of the human heart, and to promote virtue, order, and happiness in society, then the missionary, and the philanthropist too, may sit down together in despair, and pronounce the evils among heathens incurable; for if these fail, we may challenge the wisdom of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity, to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who, in a friendly manner, will inform us of it. *If we have spoken or done evil, bear witness of the evil; but if well, why should we be smitten?*

From those gentlemen who reside or occasionally touch at these islands, we ask an investigation of our conduct. We do more—we challenge it.

We have here stated our whole object, and also the means we use to obtain it. We know that the cold-hearted misanthropist and the superstitious heathen, will be opposed to the former, and will charge all the crimes and defects which still remain to the account of the latter. But there are those around us, and who occasionally visit us from abroad, who can judge candidly. We request them to examine the above statements, and we, on our part, pledge ourselves, that if we may have a candid hearing, with witnesses, we will substantiate every thing which we here assert.

By the General Meeting of the Sandwich Island Mission, at Kailua; signed by all the Members present from the five stations.

A. Thurston,	H. Bingham,
W. Richards,	Joseph Goodrich,
James Ely,	Levi Chamberlain,
Artemas Bishop,	Samuel Ruggles.

The preceding appeal contains the most recent intelligence from the Sandwich Islands which has till now been published. But Mr. Loomis has enabled us to state the consequences of this appeal in the place where it was first printed and circulated. *The invitation and challenge* which it contained, could not be refused by the enemies of the missionaries, without placing themselves before the publick in a most disadvantageous light. They therefore resolved to meet it, and addressed a communication to that effect, to such of the missionaries as were nearest to them. This produced the extended correspondence to which we have already alluded, and the whole of which we have carefully perused. It belongs to the American Board,

if they shall think proper, to give it to the publick, and we hope they will do so. In our judgment, it contains nothing that need, or that ought to be concealed. We were permitted to make one short extract, as necessary to the statement we contemplated, from the *first* letter of the opponents of the missionaries. The whole of this letter is temperate and respectful. Speaking of the meeting which they proposed to have with the missionaries, they say—"They are of opinion that an opportunity more desirable than the present cannot offer itself, when the result of an investigation may be heard by naval officers of their own country, whose judgments ought to be supposed unbiassed, in estimating the value of the statements, and assigning the measure of truth and propriety with which they are made."

We wish this extract to be well noticed. We hope it will be kept in mind that "the naval officers of their own country" were, *in the first instance* chosen, not by the missionaries, but by their adversaries themselves, to be the judges or umpires in this controversy. Captain Jones, the commander of the United States' ship of war *Peacock*, remained nearly three months at the Sandwich Islands. Before his arrival, he had frequently heard the most unfavourable reports relative to the missionaries; and their enemies, for some time after his arrival, had his ear very much to themselves. They doubtless believed that they had made on his mind an impression favourable to their cause; otherwise they would not have selected him and his officers to arbitrate in it. Whether they had, or had not, actually made such an impression is unknown to us. But we are well informed that Captain Jones was, as peculiarly became him, careful not to commit himself by any opinion, either of a favourable or unfavourable kind, in relation to either of the parties. With the dignity, impartiality, and prudent reserve, of an able publick officer, he heard the representations on both sides, but would take part with neither, till he had heard all that they had to say, and had seen them confronted face to face.

Several weeks elapsed before the missionaries could be called from their several stations, and convened at Honolulu. When they came together, they addressed a note to their opponents, requesting that a committee might be appointed, of an equal number from each party, to arrange the manner in which the intended interview should be conducted. To this note, the British consul, who appears to have been the leader of the opposition to the missionaries, replied that he could not conveniently consult his associates, but that he could answer for them that no such committee as had been suggested, would be appointed on their part; and he named the time and place at which he and his friends would expect to meet the missionaries in a body. In this manner they did meet—Captain Jones and his officers, with some of the chiefs of the islands, being present. When the parties were convened, those hostile to the missionaries were requested to specify their charges in writing, and to name the witnesses by whom the charges were to be supported. This they absolutely refused so much as to attempt; but required the missionaries to vindicate themselves, without any specification of charges; and affirmed that their *challenge* imported that they would take *this* ground. It was replied by the missionaries, that they had never taken this ground; that they could not be supposed to have acted so absurdly as to *accuse* as well as *vindicate* themselves. After some altercation, Captain Jones remarked, that as the purport of the missionaries' circular address was disputed, it might be proper that it should be read—observing at the

same time, that he did not appear there as the advocate of the missionaries.

The address was accordingly read, and the necessity of specifying charges, if any could be made, was apparent to all. Still, none were made or attempted; and no criminating testimony of any kind or character, was offered. It would seem that those who wished to inculpate the missionaries, expected them to undertake to explain and justify all they had done—with full permission to their adversaries, at the same time, to deny or controvert their statements, in loose and desultory harangues, in which they might say what they pleased, without adducing any proof, or incurring any responsibility—Such we think was clearly their object. When disappointed in this, they said that so great was the ascendancy which the missionaries had obtained over the natives, that it was not possible to obtain testimony—that no one dared to give it. To this it was replied by the missionaries, that they did not ask for *legal* testimony, such as would be required in a court of law; but for any testimony, of whatever sort, that would have influence on candid and judicious men. This too was refused, and nothing was offered, but some violent and scurrilous vituperation of the missionaries--And thus ended the interview.

Captain Jones did not hesitate to say in conversation, shortly after this meeting, that its effect would be to exalt the character and extend the influence of the missionaries, in the most decisive and efficient manner. But he did not content himself with expressing his opinion in conversation. As already stated, he *voluntarily* addressed to them a letter, in the whole of which he manifests a high esteem of them personally, and a deep sense of the beneficial effect of their pious labours. We hope that ere long this letter *in extenso* will be published. The following is the extract, which we have been permitted to copy—for the entire correctness of which we hold ourselves responsible. After referring to what he had previously said, Captain Jones adds—

"I have said that I have seen with mine own eyes the good effects, and heard with my ears the glad tidings of the gospel, preached among the heathen nations of the South Sea islands: I have heard too, but thanks to God I have not seen, the ill effects of missionary labours, so loudly complained of; and with which missionaries of the cross have been so uncharitably charged, by, I am sorry to say, many of our countrymen, who visit these islands, but who do not avail themselves of that opportunity to inquire into and arrive at the truth of many reports, that have been widely and maliciously circulated by the profligate and the wicked.

I have received and read with much interest your circular, dated Sandwich Islands, October 3d, 1826. I have seen too your willingness, therein expressed, for an investigation into missionary efforts on these islands gladly accepted by many foreign residents at this place; and after a lapse of several weeks, I have witnessed the parties confronted face to face, and then saw and bear testimony of your readiness to answer to any written charge, which could be supported or refuted by evidence. But as no charge, derogatory to your duties as Christians or citizens, was brought forward, after so long a notice, it is but fair to conclude that none could be. I am therefore satisfied for one, that give you but a candid and fair hearing, and the friends of Christianity and civilization will find no just cause of dissatisfaction in the course you are pursuing—That you have done much—very much good—cannot be denied; but that your labours should be altogether perfect, is expecting more than belongs to human nature."

We have not heard that a single officer of the Peacock has ever expressed a different opinion from her commander, as here stated. We are therefore warranted to affirm, that by the judges, appointed by their enemies themselves, the missionaries have been tried and most honourably acquitted. We admit, indeed, that the trial was one of a peculiar character.—It issued in a kind of non-suit. But it was one

which perfectly satisfied impartial and judicious men, that all the reports which had implicated the conduct of the missionaries were groundless and slanderous--that not a single charge against them could be substantiated—that reports to their disadvantage had been widely and maliciously circulated by "THE PROFLIGATE AND THE WICKED"—that although the missionaries had not done every thing, yet it could not be denied that they had "done much, very much, good"—that to expect more from their labours than had been realized, would be "expecting more than belongs to human nature"—that "give them but a candid and fair hearing, and the friends of Christianity and civilization will find no just cause of dissatisfaction in the course they are pursuing." Here is the *verdict* of the court which their very enemies selected to try them. What then, though *the profligate and the wicked* widely and maliciously circulate reports to their disadvantage? what though sea captains, who touch at the islands,* and learn nothing of them but from their enemies, or who are excited to madness by finding that prostitution is coming to an end, represent the missionaries as bringing ruin on the islands? what though reviewers, at the distance of half the circumference of the globe, sneer at these holy and devoted men, and with affected sapience undertake to tell how they might do better;—What of all this? An investigation, had before competent and candid naval officers on the spot, has resulted, not only in acquitting them, but in pronouncing them in the highest degree meritorious; and the unprejudiced world, when it shall learn their award, will, we are confident, give it a sanction and a seal.

The letters brought by Mr. Loomis from all the principal chiefs in the Sandwich Islands, except Boki,* are in their own language and handwriting. Having heard Mr. Loomis read, as heretofore intimated, a translation of several of these letters, we found them all speaking in the most favourable terms of the missionaries. We asked permission to copy that of *Kalaimoku*, merely on account of the high station which he holds, and the dominant influence which he is known to possess. Its simplicity and piety will, we are sure, gratify our readers. It is as follows:

"Love to you Mr. Bingham—

"This is my opinion, concerning all of you missionary teachers of us. I know of no faults in you. If I knew of any I would mention them to you. No, ye are upright. When you gave us the Palapala [instruction in reading and writing, &c.] we learned: When you gave us the word of God, then we obeyed. Our females are sacred.† We have learned the word of God; but foreigners come here and commit wickedness in our land—men from America and from Britain. Be not agitated; it is on our account you are blamed, it is not yourselves. Here is my mind with the word of Jehovah—I have given my heart unto God,

* It is by no means to be understood that there are not a few honourable exceptions to this character of sea captains. Lord Byron was the uniform friend of the missionaries, and several others have befriended them—showed them acts of kindness, and expressed pleasure at witnessing the effect of their labours. Since we began to write, we have read in the New York Observer, a noble testimony in their behalf, given to the world by Captain M. SAYRE, of the ship Marcus. But these alas! are only exceptions to a general rule.

* Of this vacillating chief we shall give some account hereafter. Meanwhile we would observe, that he professes at present to be friendly to the missionaries, and expressed a willingness to give written testimony in their favour. It was not, however, obtained by Mr. Loomis. Mr. L. notwithstanding, is of opinion with Mr. Stewart, that the letter with his name, in the Quarterly Review, is at least a *virtual* forgery. He may have said some things which the letter represents him as having said; but they are persuaded that the letter itself was written by an Englishman or an American, and not, as it purports to be, by Boki himself, or from his dictation.

† The meaning is, that females are restricted from adulterous connexions, prostitution, &c.—*Note by Mr. Loomis.*

together with my body and my soul. I have become one of the church of Jesus Christ. Examine—ye Mr. Bingham and company—my sentiments, that ye may know, and if ye desire it, transmit my communication to the United States, to our chief [The President]. It is with yourselves to do it. Affection to our chief in America—love to him.

"KALAIMOKU.

"*Honolulu, Oahu, October 28th*, 1826."

Here we have the opinion of the chiefs in regard to the missionaries; for Kalaimoku has unquestionably expressed their united sentiments, with no exception that any one can reasonably consider as important.

We suppose that many of our readers will desire to know a little more particularly, who the persecutors and slanderers of the missionaries are, and what is the cause of their opposition and hatred. We answer, that the missionaries have at present but few, if any enemies, among the natives themselves. They are found almost wholly, if not altogether, among the foreigners; who are principally Englishmen and Americans, that visit, or reside at, the islands. Their numbers of course fluctuate. Mr. Loomis estimated them at about two hundred, when he came away. As to the causes of their hostility, we say:—1. These men, with few exceptions, are of that very description from whom hostility to religion of any kind, may commonly be expected. 2. Their enmity to any thing beyond the forms of Christianity—to vital piety—is of course the most bitter. 3. The improvement of the natives may interfere with the impositions in commerce, which some of them may wish to practise. 4. They cannot endure that their licentious intercourse with the native females should be arrested and terminated, by the instructions of the missionaries.—It may be observed that Kalaimoku distinctly hints at this last named cause, and Mr. Loomis is of the opinion that but for this, the missionaries might live in quiet.—Shame, where is thy blush!

Having now disposed of what we consider the real merits of the subject—having shown, we hope to the satisfaction of our readers, that the missionaries deserve well of all the friends, whether of civilization or Christianity, we shall venture in our next number, feeble as we are, to break a lance with the British Quarterly reviewer. What we lack in power and skill, we trust will be more than compensated, by "the vantage ground" on which we expect to stand in the conflict.

SHORT NOTICES OF RECENT PUBLICATIONS.

MEMOIRS OF THE LIFE OF JOSEPH ALLEINE, *author of "An Alarm to the Unconverted," including a Narrative written by his widow, Mrs. Theodosia Alleine. "By their fruits ye shall know them." Philadelphia. Uriah Hunt, 71 Market Street.* 12*mo. pp.* 172.

No kind of reading is more profitable or more interesting to practical Christians than the well written biography of persons of distinguished piety. It embodies true religion, and renders it palpable and impressive. The Holy Scriptures *tell* us what it is; the lives of the saints *show* us what it is.

The Rev. Joseph Alleine is well and widely known, as the author of "An Alarm to the Unconverted." Yet we had never seen any detailed account of his life and labours, till this little volume was put into our hands. We have read it with eagerness, and we hope not without profit. One good effect which it is calculated to produce is, to humble and reprove ordinary Christians. We recommend it as, in a high degree, both interesting and edifying. We were somewhat disappointed in not finding any account of the time and circumstances in which Mr. Alleine wrote "*The Alarm.*" It appears that it was a posthumous publication—We are much of the opinion that he wrote it in prison, as Bunyan did his Pilgrim's Progress, and about the same time. The most attractive and instructive part of the book is that which is composed of the narrative written by his wife—a woman of whom it is much to say, that she appears to have been in every

way worthy of her husband. Mr. Alleine died at the age of thirty-five, a martyr to the services he rendered and the persecutions he endured, in promoting the cause of his blessed Master.

The publication before us is a compilation by an American gentleman, printed (stereotype) in Philadelphia, and the copy-right secured.

A TREATISE ON SLAVERY. *By an unknown author of Virginia.*

The above is all the title given to this octavo pamphlet of 40 pages. We are not even told where it was printed, nor who was the printer. The design manifestly is, to render a discovery of the writer impracticable. He may know better than we do, whether all this is necessary to his safety, or his usefulness. If it be, nothing can show more strikingly the strength of prejudice, and the high degree of excitement, in relation to the subject of slavery, in those parts of the United States where this evil is still cherished. We say this, because the pamphlet itself contains nothing of an acrimonious or an inflammatory nature. It is chiefly argumentative; and the argument is grounded principally on the Holy Scriptures. The reasoning indeed is closely, and in our opinion, most conclusively, pressed—accompanied with reference to the principles of human rights, as laid down in the declaration of American Independence, and eulogized by writers and speakers in the South, as well as in the North. Our author seems to think that real Christians—the description of persons whom he particularly contemplates—cannot act in consistency with their profession, in advocating slavery in word or deed—in ever holding a human being in slavery longer than a real, honest regard to his own good, indispensably demands. In this we agree with him fully; and we hope that this pamphlet will receive, especially from those most concerned, a very careful and candid perusal.

A STATEMENT OF THE ORIGIN, NATURE, AND OPERATIONS OF THE PENNSYLVANIA DOMESTICK MISSIONARY SOCIETY. *Published by order of the Board of Managers.*

It appears from this pamphlet that about a year and a half ago, a Missionary society was formed in Philadelphia, chiefly for assisting feeble congregations of the Presbyterian and Reformed Dutch churches, in the State of Pennsylvania and parts adjacent—with some reference also to missionary labours in places where no congregations have yet had a beginning. We mention this pamphlet, and the design of the Society, because we are satisfied that neither the one nor the other is as well known as it ought to be. The pamphlet may be had of the Rev. John H. Kennedy, Secretary to the Society, No. 69 Lombard Street, Philadelphia, to whom also all communications for the Society are to be addressed. By application to this Society, feeble and incipient congregations, who are willing to help themselves as much as they can, will receive aid—And it is surely the incumbent duty of the ministers of the gospel who may see this article, to direct the attention of congregations known to them to be in a declining and necessitous state, to the society; and their duty too to endeavour to promote the views of the Society, and to extend its usefulness, by all the means in their power.

Literary and Philosophical Intelligence, etc.

[* Preparing for publication :—A new quarterly publication, price 7s. 6d. to be entitled Museum Theologicum, or General Collection of Theological Literature; containing a Series of critical, dogmatical, and exegetical Treatises on Divinity.

The Theological Encyclopædia, embracing every topic connected with Biblical Criticism and Theology,

In the press :—Part I., a Natural History of the Bible; or, a descriptive Account of the Zoology, Botany, and Mineralogy of the Holy Scriptures; by W. Carpenter.

The Rev. Archdeacon Bonner has placed a simple monument over the poet Bloomfield's grave, in Campton church-yard, Bedfordshire, with the following inscription :

"Here lie the remains of Robert Bloomfield : he was born at Honnington, in Suffolk, Dec. 3d, 1761, and died at Shefford, August 19, 1823. "Let his wild native wood-notes tell the rest."

At the celebration of St. David's Day, at Brecon, the Rev. T. Price stated, that two or three years ago he had the honour of setting on foot a collection, for the purpose of translating the Scriptures into the Armorican language. At that time there were many who doubted the prac-

* The articles in brackets are taken from the Christian Observer for April last.

ticability of the object, and asked where a translator could be found? But while such persons were doubting and hesitating, the work was commenced and actually accomplished; and in the course of the last month the translation of the New Testament was concluded in the language of Armorica, and was in progress through the press.

A young woman, aged nineteen, was lately committed to Southwell House of Correction, for three months, for taking a nest of partridge eggs, which she alleged she met with while weeding, "not knowing what sort of eggs they were." After one month's confinement, the young woman has found friends, and has been liberated on paying 12s. costs, for fees: but can any person read of such a commitment, and not acknowledge that it is quite time to reform our present absurd and tyrannical system of game laws?

Our readers will remember the affecting narrative of the loss by fire of the Kent East Indiaman, and the support and consolation which true religion afforded to some of the sufferers on that melancholy occasion, as exhibited in Major M'Gregor's deeply interesting and Christian recital. This statement is affectingly corroborated by the following circumstance: "A bottle," says a Barbadoes Journal, "was picked up on the 30th September, at a bathing place to windward of this island, by a gentleman, who, on breaking it, found the following account of the fate of the ship Kent, contained in a folded paper, written with pencil, scarcely legible: 'The ship Kent, Indiaman, is on fire; Elizabeth, Joanna, and myself, commit our spirits into the hands of our blessed Redeemer: his grace enables us to be quite composed on the awful prospect of entering into eternity. J. W. R. M'Gregor (in a cypher). 15th March, 1825. Bay of Biscay.' On the back is endorsed, 'John M'Gregor, Esq. Coml. Bank, Edinburgh.'"

A work, just published in two volumes, entitled Scriptural Geology, or Geological Phenomena consistent only with the literal Interpretation of the sacred Scriptures, upon the subjects of the Creation and Deluge, in answer to Cuvier's Essay on the Theory of the Earth, and Professor Buckland's Theory of the Caves,—undertakes to demonstrate, both upon scriptural and physical principles, that there is not a fossil bone or a fossil shell in existence that can be proved to be more ancient than the Noahic Deluge.

It is in contemplation to form a school, attached to the Serampore College, in India, for the deaf and dumb. The children of natives will be instructed gratuitously, if their friends wish it, and taught to read, write, and understand language, either English or Bengalee.

At a meeting of gentlemen of Colombo, in the island of Ceylon, it was resolved to erect a mural tablet to the memory of Bishop Heber. At another meeting of the subscribers for the support and education of Cingalese youths at Bishop's College, Calcutta, it was resolved, that the "Colombo Exhibition" shall henceforth be called "Bishop Heber's Exhibition."

Two gentlemen are about to set out from Sydney, in New South Wales, on a scientific expedition, to measure one or more degrees of the meridian in the latitude of Liverpool Plains. There have not been as yet made publick any observations of this nature, in a higher southern latitude than from 88 degrees.]

Important Improvement.—Richard P. Morgan, of Stockbridge, (Mass.) has invented an improved Railway Carriage, which so reduces friction, that one horse may draw with perfect ease, upon a level road, *fifty tons*. Mr. M. has proved this fact both upon a small model, and upon a wagon, and if any advantage was had, it was in favour of the latter. One pound, attached to this carriage, and suspended over a pulley, moved quickly *seven hundred* pounds.

The eleventh annual Report of the Deaf and Dumb Asylum at Hartford has been published. This institution began with only seven pupils, but the whole number who have been educated at it is two hundred and twenty-seven, and of these about one half has left the asylum. These, with a few exceptions, have been raised from a state of the most complete ignorance and blankness of intellect, to a good degree of intelligence and respectability, qualified to perform all the duties of citizens, and to procure a livelihood by their own industry. Five of those whose education has been completed have been employed as assistant teachers, either in the Hartford Asylum or in similar institutions. Of the whole number admitted into the institution, thirty-eight are from Connecticut, one from Havana, and the rest from different states in the Union. One hundred and thirty pupils are now in the institution, of which fifty-five are supported by the state of Massachusetts, twenty-two by Vermont, twelve by New Hampshire, and nine by Maine.

Magnetism.—By the aid of the very sensitive magnetic needle invented by M. Lebaillif, a singular property has been discovered in bismuth and antimony. On bringing these metals near the poles of the needle, they exercise on one pole as well as on the other a very evident repulsive power. After numerous experi-

ments, they appear to be the only metals which exhibit this phenomenon.

Improvement and new application of the Compass.—M. Lebailly has communicated to the French Academy an improvement in the construction of the magnetic needle, which enables him to ascertain the presence of the smallest quantity of iron in metallic alloys. The sensibility of his instrument is such, that the very small quantity of iron contained in the alloy employed in coining, is sufficient to cause a variation in the needle of seven or eight degrees. It is in contemplation to apply this instrument to the purpose of detecting (which has never been done hitherto with accuracy) the alloy of iron used by the Russians in casting their cannon; which are much more solid than those of the French.

The University of Gottingen counts at present 1460 students; of whom 352 study theology, 652 the law, 284 medicine, and 172 the philosophical sciences.

The University of Munich had on the 23d of December last 1342 students.

The University of Oxford has at present rather more than 4900 members on its books, of whom upwards of 800 belong to Christ Church alone. The number of under-graduates at this time belonging to that University is about 2500.

LIST OF NEW PUBLICATIONS.

The American Annual Register, vol. 1.

The Museum of Foreign Literature and Science, No. 61, for July, 1827.

Recollections of Egypt.

Travels of the Hon. Capt. Keppel.

The Works of the Author of the "Spy."—Uniform edition.

Military Journal.—By an Officer of the Line.

Burke's Works complete, in 7 vols.

Hope Leslie. By the Author of "*Redwood.*"

De Vëre. By the Author of "*Tremaine.*"

America. By the Author of "*Europe.*"

American Quarterly Review, No. 2.

A Compend of Horne's Introduction to the Study of the Bible.

"Our Chronicle of '26." A Satirical Poem.

Lectures on Geology. By J. Van Rensclaer, M. D.

The Lady of the Manor, volume 4. By Mrs. Sherwood.

Passages cited from the Old Testament, by the Writers of the New Testament, compared with the original Hebrew and Septuagint Version. Published under the superintendance of Professor Stuart, of Andover. 75 cents.

James Somers, the Pilgrim's Son. Designed for Youth. By a Lady of New Haven.

Juvenile Psalmody; prepared for the use of Sunday Schools. By Thomas Hastings.

Religious Intelligence.

PASTORAL LETTER.

The General Assembly of the Presbyterian Church in the United States, to the Churches under their care, wish grace, mercy, and peace in the Lord.

The Holy Spirit declares by the mouth of David the prophet, in relation to the various providences of God, "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." If we ought to mark, and meditate on the ways of the Almighty, in the ordinary course of events, with earnest desire to obtain instruction, much more ought we devoutly to "observe" his dealings towards the church, in which he is accustomed at all times to make the brightest displays of his "loving kindness." There are, however, seasons, in which the manifestations of his presence, and the exhibitions of his character, as the just and Holy One, the God of all grace and mercy, are peculiarly distinct and powerful. These occasions call for most particular and reverential attention. Heaven and earth seem to be brought nearer together; the separating veil is, in some degree, drawn aside; brighter light beams in; truth exerts greater power; the feelings of men are wrought up to a higher tone; the piety of God's people bears a more elevated character; and opposition to religion is more determined and stubborn.

At such times, there is a loud and urgent demand for all the wisdom, prudence, humility, meekness, and faith, which can be brought to aid the church, or subserve the cause of God in the world.

Reports made from all parts to the General Assembly, have convinced us that the present is no ordinary season; that the influences now exerted, both for good and for evil, work with unusual energy; and that the affairs of mankind are approaching to a crisis, pregnant with events of fearful and joyful import.

With these convictions, the General Assembly would be wanting in the duties which they owe to their Lord and their

brethren, should they not address them in words of exhortation and admonition.

In *the first place*, the General Assembly are constrained to say, that, for the most part, professing Christians are not at all aware of the power which the church possesses over the whole character and order of society, and indeed over the interests of the world. But here, to prevent all mistakes, and all evil use that may be made of this declaration, the General Assembly would disclaim, in the most solemn manner, for themselves and the whole Church represented by them, the assumption of any power, but that granted by the Lord Jesus Christ in the gospel. His "kingdom is not of this world." The only power conferred by Him, is "moral" and "declarative:" it is the power of truth wielded by love, and strengthened by holy example. The great subjects of morality and religion, as they grow out of human relationships, are those alone, with which *the Church* is concerned; and these, from their very nature, can be regulated and wisely managed, only by truth and conviction. The Church claims no authority to coerce the unwilling, and enforce a reluctant, involuntary service. Her power is great, simply because truth and love are mighty. Our warfare "is not after the flesh;" our weapons are not carnal, but spiritual; and *therefore* they are "mighty through God to the pulling down of strong holds, casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." With the confidence inspired by these truths, Paul and his fellow apostles went forth, and achieved the conquest of the world. But when these truths were forgotten, "the god of this world" regained much of his lost dominion; and at length "the seat of Satan" was placed in the very church of the living God.

But, brethren, the General Assembly feel that they ought distinctly to state the manner in which the Church *may*, with the divine blessing, accomplish all that is expected by her friends, or required by her Head and King.

1. Let every member of the Church possess and display the spirit and temper implied in his profession of religion; the love of God and of man; the humility, meekness, patience, kindness, and to say all in a word, the *holiness*, enjoined in the gospel.

2. Let every Christian carry out his principles into all the business and concerns of human life; let him traffick, and labour, plough and sow, write and teach, and travel, and do every thing according to the precepts of the gospel.

And here we think it well very briefly to illustrate this general precept by one or two particular instances.

Let all who belong to the Church, carry into practice, in their fullest extent, the principles derived from the word of God, in relation to the Sabbath. This is the undoubted right, and the indispensable duty of every Christian. And if it were done, such, we do believe, is the weight of influence possessed by the Christian part of the community, that the numerous violations of the Sabbath committed for the sake of filthy lucre, would, without any attempt to make the authority of the civil magistrate bear on the subject, for very love of worldly gain, be greatly lessened, and would ultimately cease. In the same manner, they who spend God's holy day in recreation and amusement, may be awed by the force of example, and the decided expression of the publick opinion of the Church, into a decent external conformity to the precepts of the Bible. All this good might thus be accomplished, and no occasion given to those who are without, to reproach the Church with attempts to direct the exercise of civil power.

The desolating evils of intemperance might, in like manner, be greatly checked, if Christians would with one accord, regulate their conduct according to evangelical principles.

The General Assembly do most earnestly wish that the Churches may consider, and duly appreciate, the value of the *indirect influences* of genuine Christianity. Many of the evils which prevail to a most fearful extent, and in most dreadful forms, cannot be immediately attacked with any hope of success by the Church; but they may be removed, and will certainly at last be removed, by the progress of true religion, and this too without awakening that opposition, which is always roused by direct attempts to suppress such evils, and which often greatly impedes the march of truth in the world.

3. Let the whole Church be so knit together in love, as to be united in council and in effort.

The influence of a single Christian, into whom is breathed the Spirit of the Lord Jesus, who daily walks with God, and radiates holiness wherever he goes, is powerful. But when the whole body of Christ, "compacted by that which every joint supplieth," turns all its moral energies to any legitimate object, and pursues it by means truly Christian, nothing on earth or in hell can successfully oppose its progress. God in a *peculiar* manner blesses the united exertions of his people; there is a *peculiar* power in united prayers of faith, and labours of love.

But, *secondly*, this is a subject of such vital importance as to claim the distinct

consideration of all the Churches. You cannot but have observed, brethren, the great loss of influence brought on Christianity, by the divisions which have taken place in the Church of Christ. The state of religion in our own country affords a mournful illustration of this fact. An enterprise of benevolence, however well conceived and wisely adapted, to promote the best good of man, is often regarded with coldness and jealousy by the majority of Christians, because it originates with one particular denomination. Heaven, instead of seeing the whole Church take hold of the measure and carry it forward with all their might, beholds many standing back to inquire how it will affect the interests of a party. The Head of the Church often sees Christians in opposition to Christians, under the excitements of mere sectarian zeal. The religion of Jesus Christ is thus dishonoured before the world; and much of the power of the Church, which ought to be exerted against the kingdom of darkness, is wasted in unprofitable contests among brethren. These things ought not so to be. O! when shall the standing reproach of the Church be wiped away!

But if the General Assembly feel constrained to offer remarks such as these, much more do they reckon themselves bound to warn the Churches under their care, against every thing bearing even the semblance of alienation and division among brethren, who hold the same great principles of doctrine, government and discipline. The Presbyterian Church, with its distinguishing tenets and principles of ecclesiastical polity, diffused through this nation, and conformed to the genius of its institutions, is suited to exert a most salutary influence on the country, and to operate as a bond of union among the people of the different states. Her liberal feelings towards other denominations, expressed in her Confession of Faith, her Form of Government, and the practice of the General Assembly, may do much, should nothing occur to tarnish her character, or diminish her influence to promote peace and brotherly love among the different communities of Christians, coexisting with us in this happy country. Her solemn Testimony in behalf of the great doctrines of the Reformation, or rather of the Bible, may exert a mighty efficiency among a population in which *publick opinion* controls every thing, to prevent the progress of heresy, and sustain evangelical truth. The force of talent and learning embodied among her members, may greatly aid in promoting Education, and in rendering Literature and Science subservient to pure and undefiled religion. The united resources of the Church may powerfully sustain and greatly extend the cause of foreign and domestick missions, and urge onward all the enterprises of Christian benevolence, now before the world.

With these views, the General Assembly see not how they *can be* innocent, who agitate questions of division and separation among themselves. We solemnly warn you, dear brethren, against these things: they are of evil tendency; they hold out no promise of good; they give no token of pure and holy zeal. The mischief of breaking the bond, which unites these confederated Churches, would be like that of destroying the Union of the States, and arraying the East and the West, the North and the South, against each other, in the attitude of rival and hostile nations. Brethren, they who agree in the great truths of the gospel and of Church Government, as expressed in our Confession of Faith, ought not only to love as brethren, but heartily co-operate, for the glory of God and the salvation of souls.

These minor differences which exist among us, do not prevent the progress of divine truth; the frequent and joyful recurrence of powerful revivals of religion; the conversion, sanctification, and salvation of sinners. There is no Christian, and no minister who may not well rejoice in the privilege of labouring with God's *approved workmen*, in his own vineyard. Let those, then, who are persuaded that theirs is the most orthodox creed, commend it to their brethren and to the world, by evincing the warmest benevolence, the purest zeal, and the highest devotion to the cause of God, and righteousness; and let them remember, that contention for minute and subordinate points always prevents advancement in the Christian life, and quenches the holy fires of Christian charity.

We do then, dear brethren, most solemnly and affectionately warn you against the spirit of contention and disunion; and we charge you by the Lord, that you put far from you all unholy jealousies, and love one another as brethren with a pure heart, fervently; being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Thirdly, From the evidence laid before the General Assembly, they rejoice in witnessing the increase of exertion in the Church, to promote true religion in our own country, and among the heathen. But while we give thanks to Almighty God, for this grace, we are, still, constrained to say, that there is presented to our view, through by far the greatest part of our Churches, a scene of deplorable indifference and inactivity. Few appear to under-

stand the obligations resting on them, to consecrate themselves, *and their all* to the service and glory of God: few consider the peculiar situation, and duties of Christians, in a country in which the Church is, as in primitive times, thrown on her own resources, the blessing and protection of her Head, the zeal and love of her members. *Here* the Church *must* furnish ministers, provide places of worship, and support the gospel:—for *established Churches* all this is done by government. *Here*, the increase of population requires a large increase of religious teachers every year:—in old countries, the supply, *as to numbers*, is entirely adequate.

Here every thing depends on the direction of publick opinion; in other countries, much on the exercise of authority.

So that in a peculiar way, the Church in this country is called on to exert herself, and bring forth all her resources, to sustain the Church, and extend the true religion. Dear brethren, we refer you to the word of God, that you may learn the full extent of your duty. *Look to the Bible*, and be taught, that you are stewards of God, and that he will require of you an exact account of all with which he has entrusted you, *even to the very last mite.*—*Look to the Providence of God*, and see how "he that scattereth, increaseth, and how withholding tendeth to poverty." *Look to the example of primitive Christians.* and see how from every little organized Church, the "word of God sounded out" even through distant regions. Brethren, we are greatly grieved to hear, that in many places within our bounds, there are no Bible Societies; no Tract Societies; no Sabbath Schools; no missionary exertions; no efforts to train up a competent ministry of the Gospel; that *now*, when the angel of God is flying through the midst of heaven, with the everlasting Gospel; when the call of God waxes louder and louder; when the world seems to stand in expectation of great and almighty changes, *even now*, many move not a finger in the work of God.

Disciples of Jesus! do you consecrate your *all* to the service of God, when your *time* is entirely devoted either to business or recreation; when your *wealth* is either hoarded up, or spent in the purchase of pleasure; when your *influence* is all employed on worldly interests? How can your souls prosper, when you hold back a great part of what God requires? Will the Judge of all award heaven to those who give to him divided hearts? Brethren, consider what we say, and the Lord give you understanding in all things.

The General Assembly are the more earnest on this topic, because the reports brought up this year, give evidence of the prevalence of many fearful and desolating evils.

Intemperance, that giant vice, marches through the length and breadth of the land, and carries destruction in its train. Its name is Apollyon: it destroys health, wealth, reputation, domestick happiness, conscience, the soul.

Gaming, in various forms, particularly in *horse-racing* and *lotteries*, is increasing most alarmingly in the country; and spreading the evils of pauperism, indolence, improvidence, extravagance, and drunkenness, in a manner most fearful.—And it is a matter of unspeakable grief to us to learn, that even professors of religion, misled by the *avowed* design of lotteries, sometimes give countenance and support to this most pernicious species of gambling.

Sabbath-breaking, in various forms, proves the general prevalence of ungodliness, and too often the low regard, which even professing Christians have for God's holy day. It has been reported to us, brethren, that members, and even officers of the Church, not unfrequently visit, or set out on journeys on the Sabbath; and that they meet at places of worship, apparently more for the purpose of talking of crops, and the prices of produce, and discussing the political questions of the day, than to worship in God's sanctuary, and hold communion with the Holy One in the ordinances of his house. Is this what the Lord your God requireth of you, brethren? Is this making the Sabbath a delight, and counting it holy and honourable?

We also hear that there is, in many parts of the country, a rising of the spirit of infidelity; and in others a zealous propagation of erroneous and heretical opinions, destructive of the very life of Christianity.

In our multiplying population, thousands too are growing up as heathen; and souls are dying in ignorance and sin.

And while these things are so, many who profess to be disciples of Him, who, though Lord of glory, emptied himself, and became obedient unto the death of the cross, are living in pleasure, unmoved, although the work of death is going on all around them. Brethren, we adjure you in the name of the God of mercy, to awake and go up to the help of the Lord against the mighty.

But while we thus urge you by your allegiance to Heaven, to shake off sloth and indolence, we rejoice to have it in our power to encourage you, by a reference to the glorious work of grace, now going on in our country. Great and marvellous things have been wrought by our

God in the midst of his churches. The Narrative of the state of religion will give you a general view of its progress during the past year.

The Revivals, which have taken place, while they illustriously display the glorious sovereignty of divine grace, afford some very important lessons, on which we wish to fix your attention.

1. They present much clear and indisputable evidence of the efficacy of prayer. In many, very many happy instances, it has been seen that prayer has power with God. In answer to it, the Holy Spirit has been poured out, and souls have been subdued to the obedience of the just.

2. It is becoming more and more apparent, as the work of God goes on, that there is an established connexion between the means of God's appointment, used in the prescribed way, and the great end proposed. So that he who labours in the cause of God, labours with the cheerful perseverance and vigour, produced by hope of success.

3. These wonderful works of the Lord have been wrought in such a way, as to show the value of united prayer and exertion, in a whole church, *when proceeding according to the order of the Gospel.* It is not by the instrumentality of *ministers* alone, that Jerusalem is built up and beautified. The faithful pastor of an unfaithful church may labour diligently and zealously, and the blessing may return on his own soul, while his people receive it not: his fleece may be watered, but all around him may be dry. But when every one, *in his proper place*, as indicated by the word and the providence of God, gives himself up to the service of the church, and the honour of his Redeemer, then Zion arises, and shines in the light and glory of her King.

4. But a lesson, as valuable as any other, taught by the history of Revivals, is, the importance, yea and the necessity of exhibiting plainly and distinctly the truths contained in the Bible, and depending on *their instrumentality alone*, to effect the conviction and conversion of sinners.—These truths are precious, because, when heartily received, they produce holiness. And in the Scriptures, the statement of them is so connected with their appropriate effects, the fruits of good living, that the best possible security is afforded against all error, delusion, and extravagance, by the pure word of God, made known to the people according to the order of the Gospel.

We also learn from the whole experience and observation furnished by these remarkable events, that there is no value in religious feelings, unless they are excited by distinct views of divine truth. It is only the plain, simple doctrines of the Bible, carried to the understanding and conscience by the Holy Spirit, which can sanctify the heart of man, and make him fit for heaven.

We do, therefore, most earnestly exhort all ministers of the Gospel to read the word of God to their people, according to the order prescribed in the directory for worship; and to make it their main business to expound the Bible, and set it, in its full meaning, before the people. We exhort all members of the Church, with their utmost diligence and care, to study the word of God. We do, with all the authority with which we are invested, recommend and enjoin the establishment, every where, of Bible classes, and regular attendance on them. We exhort the whole Church to give cordial and efficient support to Sabbath Schools. Let the young know the Holy Scriptures, which are able to make them wise unto salvation. Let the Bible be the standard of truth; the test of docrine and feeling; the rule of discipline, and worship, and living. Let men believe, teach, pray, and act according to the Bible.

Then, there will be no divisions, no heresies, no offences:—then will Christians "hold forth the word of life," and religion will be taught by living examples:—the adversaries of truth will be confounded:—the work of God will never be marred:—but the Church will march right onward in her course, until it shall be proclaimed on earth, and joyfully re-echoed from heaven, "The kingdoms of this world have become the kingdom of God and his Christ." Amen! even so, come quickly, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

By order of the General Assembly,

FRANCIS HERRON, Moderator.

EZRA STILES ELY, Stated Clerk.

Philadelphia, May 30th, 1827.

Corrections of the Narrative on the State of Religion, published in the last number of the Christian Advocate, &c.

TO THE EDITOR.

Rev. and dear Sir—My name was subjoined to the *Assembly's Narrative* on the state of religion, before any opportunity was afforded me of reading, or of hearing it. As the Stated Clerk, permit me to correct a few errors in the printed sheet, which was published, contrary to former practice, by a committee, and from which your Advocate has made too faithful a copy.

On page 280 of the Advocate, *Home*, after Pennsylvania, should be omitted; for the Institution referred to is "*The Pennsylvania Missionary Society.*"

On page 281, after *since*, omit "the

origin of their institution, in 1818," and read, "the last year's report;" for 1481 persons have been returned as hopeful converts among Sabbath school teachers and pupils, *during the last year;* and more than 5480 since the origin of the School Union in 1818.

On the same page, in the sentence, "In the *Synod of South Carolina and Georgia*, the Presbyteries of Orange, Fayetteville, Georgia, Union, and Hopewell," there are several mistakes. The Presbyteries of *Orange and Fayetteville* are in the Synod of *North Carolina;* and *Union* in the Synod of *Tennessee.* I have ventured in the Minutes of the Assembly printed under my directions to make it read thus, "In the *Synods of North and South Carolina and Georgia*, the Presbyteries of Orange, Fayetteville, Georgia, Charleston Union, and Hopewell, have been more or less favoured."

To the list of deceased ministers the name of the Rev. Elkanah K. Dare, of the Presbytery of New Castle, should be added.

On page 282, instead of 800, should be read 2700, as the number of souls hopefully converted in the last year in the city of Boston, and in the county of Berkshire in Massachusetts.

Having done with these corrections, I could wish the Rev. Editor of the Advocate to inform his patrons, that the remarks lately published in his pages *on the subject of accommodating the members of the General Assembly* in the city of Philadelphia, during the sessions of that body, did NOT originate with any person in this city, but with a Reverend brother in the State of New York. I have heard so many hints about our being oppressed on this subject, that I wish to make this short defence of our hospitality, and to say for one, that it is both a pleasure and a privilege to entertain the ministers of Christ. If any Philadelphians have expressed weariness or dissatisfaction on this subject, it must have been in *a very few cases*, and the complainants must have been wholly destitute of the spirit of our city.

EZRA STILES ELY.

[Although the Report of the Directors of the Theological Seminary is in type, our space forbids us to publish it in our present number. The delay till next month must be unimportant, as many copies in a separate form have been distributed.—The day appointed for the meeting of the Directors of the Western Theological Seminary is past; and therefore the publication of the notice of that meeting would now be superfluous.]

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of June last, viz.

Of Rev. Dr. E. S. Ely, from Messrs. Towar & Hogan, one half of the premium for the privilege of printing 1000 copies of the Confession, &c. $15—one half of this sum is for the Contingent Fund	$7 50
Of Rev. George Chandler, Kensington, for do.	6 00
Of Peter Pierce, in full for an old debt, for do.	50 00
Amount received for the Contingent Fund	63 50
Of Rev. Samuel B. How, the 4th and 5th instalments, in full of his subscription for the Synods of New York and New Jersey Professorship	20 00
Of Rev. J. L. Marshall, per Rev. Dr. E. S. Ely, of the 1st class of 1821-22, in part of his subscription for the Oriental and Biblical Literature Professorship	155 00
Of Rev. John H Van Court, in part of his subscription for the Scholarship of Senior Class of 1820—contributed by the following persons, viz. $20 by Dr. Andrew Macrery—$20 by Col. Joseph Sessions—$13 50 by Mrs. Susannah Smith	53 50
Of Ths. H. Mills, Esq. for the Woodhull Scholarship	75 00
	$367 00

View of Publick Affairs.

EUROPE.

London papers to the 26th of May, Liverpool to the 28th, and Paris to the 15th, contain the most recent advices from Europe which have reached this country.

BRITAIN.—The British Parliament convened on the 1st of May. There has been much, and ardent, and eloquent speech-making, both among Lords and Commons in

reference to the recent changes in the ministry and cabinet—those who have withdrawn attempting to justify the course they have taken, denying the charge of acting in concert, or any attempt to control the prerogative of the King, or to influence him unduly in the choice of his ministers and advisers, and attacking Mr. Canning for choosing whigs for his associates, and reproaching them for a desertion of their principles: on the other side, Canning and his friends, especially the whigs, hurling back the charges of inconsistency, vindicating their proceedings, and manifesting no small exultation at the mortification and disappointment of their antagonists, and felicitating themselves and the country on a change, which they declare will be every way advantageous to all the great interests of the nation. Some seem to question whether Canning and his new friends will be able to maintain themselves against the powerful influence of the aristocracy opposed to them. But we see no reason to doubt the stability of the present ministry. The King, the People, and the publick press, are all decidedly in their favour. Canning began his career as a writer for the press; and it is remarked that there never was such a unanimity among journalists of all descriptions to support a minister, as is now witnessed in his case. Talents of no ordinary kind, both in poetry and prose, have been displayed in his behalf, and in ridicule and vituperation of his opposers.—The punsters of London call him a *Wholesale Cabinet Maker.*

The most important matter, in relation to legislative measures, has been an earnest attempt to obtain a repeal of the late enactments in favour of free trade—to these enactments their opposers maintained the recent distress was in a great measure to be attributed. But the reply of Mr. Huskinson was the most clear and conclusive refutation and demolition of the arguments and allegations against free trade, that we ever recollect to have read in Parliamentary debate; and it seems to have silenced the opposition. Trade and manufactures appear to be reviving in every part of the kingdom; and the late distress is greatly abated, yet not entirely removed. Ireland is still in an agitated state. The conversions from Popery to Protestantism are stated to be numerous—so numerous and rapid, that if they continue in the same proportion in time to come as for a few months past, it seems to us that Catholick emancipation will be effected without any change in the laws. The great Tunnel under the Thames has suffered an accident, and been filled with water; but all the workmen happily escaped, and the engineer gives assurance that the breach can be speedily repaired, and the work be continued with safety. The national debt of Great Britain now amounts to eight hundred and ninety-seven millions sterling.

FRANCE.—*The National Guard* of France, like the Janissaries of Turkey, was an old establishment, and both had alike lost their primitive character, and become serious evils. The National Guard of France betrayed Louis XVI.; abandoned La Fayette; and sometimes helped and sometimes deserted Napoleon; and had certainly become in a high degree dangerous to the existing order of things. Very recently, when about twenty thousand of this guard were under review by the monarch himself, cries of disapprobation and reprobation were loudly uttered, in regard to certain publick men and publick measures. This determined the monarch to disband and abolish the institution altogether; and our own humble opinion is, that he not only manifested courage, but did a good act. Nothing is so dangerous to a state as a standing army, meddling with its civil concerns. The Prætorian guards of old Rome gave an example which ought never to have been forgotten. The late measure in France caused no small excitement in Paris and in the Chamber of Deputies; and it is said that dissatisfaction is extending throughout the kingdom. But we think it will not overthrow the government; and if it should, it will only do that which the National Guard was likely to do, if it had not been disbanded. We are very far from being well pleased with all the political arrangements of this kingdom; but we deprecate another revolution, and hope that the French, feeling, as they still must feel, the evils of the last, will deprecate and avoid it too.—It is said that the French army in Spain has received orders to withdraw as far from the frontiers of Portugal on the side of Spain, as the British and Portuguese troops retire from the frontier on the side of Portugal. The diplomatick agents of Mexico have at length been formally acknowledged by the king, and in this quality now enjoy all the rights, privileges, and immunities, attached to the employments with which they are entrusted by their governments.

SPAIN—remains, so far as we can learn, in *statu quo.*

PORTUGAL.—The most important intelligence from Portugal relates to the illness of the Princess Regent. Under the latest date that has reached us, (the evening of May 16th,) a London paper contains the following article: "Expresses have arrived from Lisbon, bringing intelligence that the Princess Regent was in a very alarming state, and not expected to survive many hours. Much anarchy is dreaded in the event of her death." The insurrections in this kingdom have been nearly put down, but there is much secret dissatisfaction with the new government; and if the Princess Regent should expire, the consequences may well be apprehended. A very serious mutiny

in the garrison at Elvas had been suppressed, after a good deal of bloodshed—The English newspapers call for the presence of Don Pedro of Brazil in Portugal, as essential to the stability of the constitution which he has given to the Portuguese.

Russia is still prosecuting, or rather preparing for, military operations against the Persians. It is stated that a Russian force, of about eleven thousand infantry and cavalry, was assembling on the river Aras, or Araxes; and that the Persian troops under Abbas Mirza, were at Tabriez or Tauris. In the mean time General Yermoloff, who commenced the war, has been displaced, and another commander with civil powers appointed in his room; and it is conjectured that peace will be made with the Persians under the mediation of Britain.

Turkey.—The Sultan it appears is determined to adopt no medium measures with the Greeks. He says the Greeks are his subjects, and he will listen to no terms but those of unconditional submission. He is straining every nerve to prosecute the war, and if he prosecutes it to his own destruction, as seems not improbable, we shall not mourn over his fall.

Greece.—We have been at some loss to make up our minds on the actual state of the Grecian cause. We have so often been deceived by false accounts, and by partial though brilliant successes of the Greeks, that we are slow to credit even what appears to be authentick. We have never believed that Greece would submit to the Turks; but what sufferings may yet await her children we know not. In this view we both hope and fear for her. The favourable circumstances are these—Lord Cochrane has been received by the Greeks with enthusiasm; his declaration that he would not serve them unless they would abandon their civil contests, has caused a union of the parties, by their representatives at Patras. His Lordship's proclamation is animated, and seems to indicate confidence in the success of their cause, and even the hope that Greece will yet conquer the country of her invaders; but this we know may be no more than a military artifice. The Acropolis of Athens, however, is certainly maintained; and the besieging Turks, although far from being entirely defeated, as was some time since confidently stated, and we fully believed, have no doubt been repulsed with considerable loss. Lord Cochrane, in his proclamation, says, "the fate of the Acropolis is no longer doubtful." His Lordship is gone, or going, on a secret naval expedition, from which, considering his enterprise and valour, much may be hoped. The Greeks are in spirits, and are receiving supplies of food and clothing from their friends in America and Europe. These are the favourable circumstances. On the other side, the Turkish army before Athens is, we fear, superior to the Greeks in the field, although Lord Cochrane says, "the besiegers in their turn are besieged." That city is still, we apprehend, in imminent danger of the fate of Missolonghi. The Sultan too, as already said, is making the most vigorous efforts, both by land and sea, to subdue the whole country. Meanwhile we hear no more of what Russia, and Britain, and France, intend, or are likely to do, in consequence of the Sultan's refusing their mediation. On the whole, the destiny of Greece is in the womb of time, and our hope for her is in God, and in the reanimated valour of her sons.

ASIA.

It appears that a pretty serious rebellion has broken out in China, which the emperor finds it not easy to subdue. Much the same occurrence has also recently taken place in the southern part of the Burman empire. Sir Archibald Campbell, with the troops employed in the Burmese war, has returned to India. The rebellious natives in the Island of Java, are still in force, and the Dutch troops find themselves driven to the neighbourhood of the capital, and it seems questionable whether they will long be able to sustain themselves even there. On the first of March the rebels had advanced to within 30 or 40 miles of Samarang. Troops were impatiently looked for from Holland.

AFRICA.

The slave trade is still carried on by Spain and Portugal to a great extent. In a single Spanish vessel, lately captured by a British ship of war, and carried in to Sierra Leone, were found between four and five hundred slaves. The enterprising traveller Major Laing, is believed to have lost his life in the vicinity of Timbuctoo. Not long since, a letter from his father-in-law in Tunis, announced *a rumour* of his death, but expressed an ardent hope that it would prove unfounded. The intelligence of his death, however, is considered unquestionable in Britain. The accounts in substance are, that he had reached Timbuctoo in safety, and was there well received; but that a wandering tribe of barbarians in the neighbourhood of that place, manifested hostility to him and his escort. These he attempted to elude by disguise, but he and his companions were all detected and slain.—It is feared that all his valuable papers have perished with him.

AMERICA.

Peru.—The Bolivian constitution is set aside in Peru. A revolution took place at Lima on the 26th of January. At that time a division of troops of 4,000 men, left there by general Bolivar, rose upon their officers, made them prisoners, and sent

seventeen of those of the highest rank, under a strong guard, to Bogota, to be delivered up to general Santander. This revolution is represented as very popular throughout Peru and Bolivia; and a new Congress was expected to convene at Lima on the first of May, for the purpose of making a new constitution.

COLOMBIA.—This republick is in a state of great agitation. On the 10th of April the executive power summoned the Congress of the republick to meet at *Tunja*. The decree recites as motives for the measure, the agitations of the republick, the violence of parties, the general distrust and alarm, the reaction or late revolution in Peru, and the derangement of the finances We admit that some of the late measures of Bolivar seem to wear a frowning aspect on his character; but we trust and believe that he will be able to give such explanations as will at least prove, that if he has erred, he has still been honest. We still hope, with the editor of a Bogota paper, that "he will maintain pure and immaculate his own glory and that of his country."

MEXICO.—The Mexican Congress has passed a law excluding native Spaniards from employment in any branch of the publick service, till Spain shall have recognised the independence of Mexico; and the legislature of the State of Mexico has forbidden all Spaniards in that State, to wear or use arms of any description, without special license from the governor. This measure is said to be very popular. Commotions, however, still exist in various parts of this extensive republick. The publick authorities do not seem to be entirely friendly to our own country. The treaties concluded with us, and ratified at Washington, have not been ratified by them.

BRAZIL.—The Emperor Don Pedro, in his speech at the opening of the Brazilian Congress, announces his determination to prosecute the war with Buenos Ayres, and we suspect he will do it to his own destruction. His forces, both by land and sea, have lately suffered greatly, and his resources are nearly exhausted. It seems, however, that he is expecting a reinforcement of Irish troops. But he is not only at war with Buenos Ayres: he is in controversy, on commercial subjects, with Britain, France, and the United States. Of these powers he is detaining vessels with the most valuable cargoes, under idle pretences; and treating the officers and crews of some of them in the most unjustifiable manner. Still he talks to his Congress of organizing systems of finance, establishing an efficient judiciary, and of his friendly relations with other powers. He speaks slightingly of his difference with our government. He denounces all who do not adopt his sentiments as "covert monsters," and is confident that the members of the Congress think as he does. We really believe he would better go back to Portugal.

BUENOS AYRES.—It now appears that the troops of this Republick have gained decisive advantages in the Banda Oriental, which it seems to us will before long completely establish its independence. The little fleet of this state, (in all respects inferior in the number of its vessels, guns and men to that of Brazil,) has achieved wonders. Its commander, admiral Brown, is certainly an officer of uncommon valour, enterprise and skill. He lately maintained an action of two days and two nights continuance, against the whole Brazilian fleet in the La Plata, although two of his best vessels were aground; and he appears ultimately to have suffered less than the Brazilians. He burned one of his grounded vessels after she had fired 3,200 shot, and returned to port in the presence of his enemies, with his other ships.

UNITED STATES.—The soil and seasons of our country are usually favourable to an abundant produce of all the necessaries of life; but the promise of a most plentiful harvest was, perhaps, never more flattering than at the present hour. The hay harvest, which was last year uncommonly deficient, superabounds as much the present season; and although in some places the winter grain has suffered by the fly, yet take the country at large, the prospect of a most profuse in-gathering still remains. The Indian corn likewise promises an abundant crop. The season hitherto has been peculiarly favourable to vegetation, and to the health of our citizens. "O that man would praise the Lord for his goodness, and for his wonderful works to the children of men." We hope it will appear, that our countrymen will have manifested their sense of gratitude to God for his goodness, and their desire to free our country from the sin and the reproach of slavery, by liberal contributions, on our national jubilee, to the funds of the African Colonization Society.

☞ **If those of our subscribers who are in arrears for the Christian Advocate for two years, or more, will transmit what is due by an early mail, in bank notes of par value in places where they reside, they will, we assure them, afford us a very important accommodation—The letters ought to be post paid.**